

Altera colloquia latina

Desiderius Erasmus, Gerald Maclean Edwards

Pitt Press Series

Altera Colloquia Latina

from Erasmus



DESIDERIUS ERASMUS

From a photograph of Holbein's picture in the Louvre
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Altera Colloquia Latina

Adapted from Erasmus

With Notes and Vocabulary

by

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PREFACE.

THE favourable reception which has been accorded to *Colloquia Latina*, published last year, leads me to think that a second series of dialogues may be found useful. As before, I have allowed myself great freedom in the revision and abbreviation of the text, in order to adapt these 'little pictures' for school use. I am more and more impressed with Erasmus's wonderful command of the best Latin idiom and vocabulary. He is equally admirable in sparkling dialogue, in graphic description, and in reflective passages often of great beauty. With him Latin is indeed a living language; and he seems to invest all his themes with the charm of a perennial youthfulness.

G. M. E.

January, 1908.

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INTRODUCTION.

THE LIFE AND TIMES OF ERASMUS.

ERASMUS is 'little Gerard,' the younger son of the Gerard and Margaret whose fortunes form the subject of Charles Reade's delightful romance, *The Cloister and the Hearth.* As the novelist tells us, their 'yellow-haired laddie' belongs not to Fiction, but to History. The facts of his life are easily ascertained, chiefly from his letters, hundreds of which survive, and from his *Colloquies.* He was born at Rotterdam on October 27th, 1466. His father belonged to Gouda, a small town in the south of Holland. The boy's real name (so it is thought) was Gerard Gerardson; but from early years he called himself Desiderius Erasmus,—'Desiderius' being intended for the Latin and 'Erasmus' for the Greek of Gerard, which signifies 'Beloved.'[1]

At a very early age he became a chorister of Utrecht Cathedral and remained in the Choir-school for some years. Though he had a good voice, he had no talent for music. Accordingly, when he was nine, his parents removed him to the famous school at

[1] Some hold that Erasmus was his baptismal name, after St Erasmus who was martyred under Diocletian.

Deventer. Its head-master was Alexander Hegius, who, after a great career as a teacher, died towards the end of the century, leaving behind him 'his clothes and his books and an imperishable name.' At Deventer the young Erasmus imbibed an ardent love of Latin, and attracted the notice of Rudolf Agricola, one of the first scholars who brought the New Learning to northern Europe. While inspecting the school, the great man patted Erasmus's sunny head and remarked :—'This little man will do something by-and-by.' The boy was not a mere bookworm; for we read of a pear-tree in the garden of a neighbouring convent, which Hegius's pupils sometimes visited at night with Erasmus as ringleader; and at the same time we have a naïve complaint of excessive whipping at this school. As in later life, so in his school-days Erasmus must have been a most engaging companion.

At the age of thirteen Erasmus lost both his parents; and his three guardians were determined to make him a monk together with his elder brother Peter. To the bright and clever Erasmus this resolve came as a sentence of death. For three years he bore the stern discipline of a convent school at Bois-le-duc. The brethren taught him nothing, their practice being to crush any pupil of high and lively spirit 'by stripes, by threats, by reproaches, and other means.' But his passion for learning they could not quell. In spite of reprimand and punishment, he devoured all he could get. Possessing an extraordinary memory, he learnt Horace and Terence by heart; and he wrote Latin prose and verse—verse by preference—without end. Amongst other com-

positions, we hear of long heroic poems and of an ode to the Archangel Michael.

After a prolonged struggle with his guardians and the monks, Erasmus gave in, and at the age of nineteen he took the vows of the Augustinian Order. For about eight years he remained in the monastery of Stein, near Gouda; and he was admitted to Holy Orders by the Bishop of Utrecht. Disgusted with the coarse and illiterate society in which his lot was cast, he was eager to escape to a University,—the love of letters being, from the first, the ruling principle of his life. By strange good fortune, the Bishop of Cambray at this juncture invited Erasmus to become his private secretary. Through the Bishop's influence he was allowed to leave the monastery, and very soon enabled, when he was about twenty-eight, to join the University of Paris, which then held a commanding position in the world of letters. There he entered Montaigu College, nicknamed 'Vinegar College'; and he suffered cruelly from the Spartan discipline, the badness of the food, and the outrageous disregard of the health of the students. In the words of his younger contemporary, Rabelais, 'the unhappy creatures at that College are treated worse than galley-slaves among the Moors and Tartars.' With health permanently injured, Erasmus returned to Cambray, ultimately going back to Paris, but not to his pestilential College. Instead, he rented a humble lodging, and eked out a precarious subsistence by taking pupils. One of these was a young Englishman, William Blunt, Lord Mountjoy, who afterwards persuaded him to visit England, giving him an annual

pension of a hundred crowns, and continuing to be the kindest of friends.

Thus a new world was opened to Erasmus, and he began his famous career as a 'wandering scholar.' In those days, notwithstanding the difficulties of travel, there was wonderful freedom of intercourse among the scholars of Europe. They moved to and fro, as the demand for their services came from England, France, Germany, the Netherlands, or Italy. In Latin they had a universal language which carried them everywhere. They were real cosmopolitans, belonging to that *maior urbs*, the Republic of Letters. They had friends in every University; and it is surprising to find with how many countries they were in close and constant touch. The modern conception of a University is that it should go on its own way, independent of all others. These wandering scholars were, to borrow the striking phrase of Bacon's *New Atlantis*, true 'merchants of light.' To the northern nations of Europe Erasmus became the highest embodiment of the life-giving spirit of the New Learning.

In 1499 he went for a few months to Oxford, residing at St Mary's College, a small house of the Augustinians (his own Order), of which Richard Charnock was Prior. It was now that he made the acquaintance of some of the early advocates of Greek studies,—Grocyn, Linacre, and Latimer. The capture of Constantinople by the Turks in 1453 and the consequent flight of its Greek scholars to Italy had turned men's attention to the learning of the old world at a time when the Italian Renaissance had

well-nigh spent its force, and when learning in England had reached its lowest ebb. Numbers of foreign scholars flocked over the Alps to learn Greek. The most notable of these was Linacre's teacher, the famous Selling, Prior of Christ Church, Canterbury, who brought a number of Greek manuscripts from Italy and turned his monastery into a hospice of Greek culture. He died shortly before Erasmus's first visit to England. It was probably in 1500 that Erasmus returned to Paris. Here he spent about five years (with occasional visits to the Netherlands) working persistently at Greek, in which he had not made much progress during his short stay at Oxford. There appears to be little foundation for the first part of Gibbon's epigram to the effect that 'Erasmus learnt Greek at Oxford and taught it at Cambridge.'

The two Oxford men with whom Erasmus became most intimate during his first visit to England were John Colet and Thomas More. 'Colet's learning and More's sweetness' (Erasmus's own description) have become proverbial. Colet was lecturing at Oxford on St Paul's Epistles 'like one inspired, raised out of himself in voice, eye, countenance, and mien.' It was he especially who encouraged Erasmus to publish the New Testament in the original Greek. Thomas More had left Oxford, and was pursuing his legal studies in London when Erasmus first met him. Shortly before leaving England, Erasmus was staying with Lord Mountjoy at Greenwich, whither More came to bid him farewell. It was then that an interesting event happened. More took Erasmus to call at a house in Eltham, where they found some

children at their games. They were, it turned out, in the royal nursery. The eldest was the future king, Henry VIII, now nine years of age. Erasmus was much struck with the young prince's regal bearing, and a few days afterwards he sent him some Latin verses in praise of Henry VII and of England. Many years after, Henry VIII alluded to Erasmus's visit to Eltham.

In the spring of 1505 Erasmus paid his second visit to England and stayed a whole year. He went to Cambridge, where he received the degree of Bachelor of Divinity. It was during this visit that he made the acquaintance of Warham, Archbishop of Canterbury and Lord Chancellor, whose favourite relaxation from the cares of Church and State was to sup with a group of scholar friends. Grocyn took Erasmus in a boat up the river to Lambeth Palace for one of these gatherings. 'Warham loves me as though he were my father or my brother'; this was Erasmus's impression of his visit. The Archbishop's subsequent kindness to him was remarkable. He offered him the Rectory of Aldington in Kent; and, when he refused this, gave him a pension of a hundred crowns a year out of the living. Later on, Warham's invitation recalled him to England. And, when he was complaining of poverty at Cambridge, the Archbishop sent him fifty angels[1]. 'I wish there were thirty legions of them!' was his characteristic message. 'Happy was I,' writes Erasmus, 'to find such a Maecenas. All who have gathered good from my writings must thank Archbishop Warham for it.'

Erasmus was now enabled to realise the dream of

[1] Gold coins having as a device the Archangel Michael.

his life,—a visit to Italy, where he spent three years from the summer of 1506. He went as tutor to the two sons of Dr Boyer, court-physician to Henry VII. He stayed some weeks at Turin, receiving from the University the degree of Doctor of Divinity. The winter of 1506 he spent at Bologna, where he obtained leave from the Pope to lay aside his monk's dress. In 1508 he spent some months at Venice with the famous printer Aldus, in order to see through the press a second and enlarged edition of his *Adagia* (see p. 59). He tells us how he sat in the same room with Aldus, revising his book, while the great man and his proof-reader pushed on the printing. Also he made the acquaintance of the select circle of scholars who gathered round the Aldine Press. Then Erasmus went to Padua, and then to Siena, reaching Rome in 1509. In one way Erasmus's Italian visit was a great disappointment to him. He found that, owing to the unruly ambition of Pope Julius II, the home of the Renaissance was made the battle-ground of the monarchs of Europe. It was not till 1513 that the advent of a new Pope, Leo X, brought peace.

In 1509 the group of English scholars, whose ardour for the New Learning had not enjoyed free play during the lethargic reign of the old king, hailed with delight the accession of Henry VIII. The young king, barely eighteen years of age, aroused the highest hopes by his great gifts of person and intellect. Erasmus received in Rome a pressing letter from his old pupil, Lord Mountjoy, urging him to come to England on account of the favourable

disposition of the new king to learning and to Erasmus himself. By his English friends Erasmus was regarded as the voice of the new era. In the spring of 1510 he arrived at Thomas More's house in London, ready to pour out a triumph-song over the old world of ignorance and superstition in his famous satire, *The Praise of Folly*. For this he had made ample notes during his long journey on horseback from Rome. The book was written out during a few days' stay with More; and, as he says in the dedication, it received its Greek title *Encomium Moriae* in playful allusion to the name of his host. Folly comes forward in cap and bells, and assails with delicious satire the weak points of all classes and all professions.

Thanks to the refinement of its wit the book gave but little offence. Its victims were generally too much amused by its chastisement of others. 'Never,' Erasmus had said in his dedication, 'have I copied Juvenal in stirring up the sink of iniquity, and I have taken pains to depict laughable absurdities rather than heinous sins. Any who may take offence must find consolation in the thought that it is a fine thing to be satirised by Folly.' A great ecclesiastic said resignedly, 'Here is our old friend again!' The more nervous of the clergy would content themselves with the harmless gibe, 'See what comes of learning Greek!' But, as a matter of fact, *The Praise of Folly* played no small part as a harbinger of the Reformation. So true is the saying, *Pontifici Romano plus nocuit Erasmus iocando quam Lutherus stomachando*, 'Erasmus did more damage to the

Papacy by his playful wit than Luther with all his savage spleen.' Owing to the sweet reasonableness of his nature and the graces of his literary style Erasmus passed for a moderate man, and thus enjoyed a licence for the utterance of unpalatable truths.

At the invitation of the famous John Fisher, Bishop of Rochester and Chancellor of Cambridge, Erasmus, now forty-four years of age, settled in that University. His first extant letter from there is dated December, 1510. Fisher, who had previously been President of Queens', secured rooms for him in that College. They were in a square turret which is still called 'Erasmus's Tower.' In these rooms Erasmus gave lectures on Greek, and the New Learning made rapid progress in the University. Some years later he wrote:—'Theology is flourishing at Paris and at Cambridge as nowhere else, because the new studies, which are ready to storm an entrance, are not repelled, but warmly welcomed as guests.' It does not appear that Erasmus held any formal appointment for lecturing in Greek; but he was elected Lady Margaret Reader in Divinity in 1511, and re-elected in 1513. In the latter year Cambridge was visited by the plague, and for some months the University was almost entirely deserted.

At the end of the year he decided to leave Cambridge, chiefly, it would appear, from the disappointment of the high hopes which he had conceived of Henry VIII's good intentions towards himself. His English friends had been rudely awakened from their dreams of the king's devotion

to the New Learning, when they found him eager for European war. In 1514 Erasmus left England, to return later on for two very brief visits. While at Cambridge, he had accomplished a vast amount of literary work both on Classical authors and on the Christian Fathers, and he had made some preparations for his edition of the Greek Testament. Also he wrote elementary Latin books for the use of St Paul's School, recently founded by his friend John Colet, now Dean of St Paul's. In this foundation the educational ideas of the New Order were to be fully realised, viz. the combination of rational religion and sound learning, and the teaching of Latin according to the methods of Erasmus. Thomas More wrote to Colet:—'Your school raises a storm; for it is like the Wooden Horse, in which armed Greeks were hidden for the destruction of barbarous Troy.' This opposition came to nothing. Colet's example was soon followed in a host of other new schools throughout the country, in which his methods were carried out. At present, of course, the number of Greek teachers was far too small to allow of much Greek being attempted in the schools. Towards the end of the century we find the Harrow statutes ordaining a regular curriculum in Greek. At Oxford the new ideas at first encountered fierce opposition. The students themselves were ranged as eager partisans or opponents of the New Order under the titles of 'Greeks' and 'Trojans.' But the battle was already won.

From Cambridge Erasmus went to Basel towards the end of 1514. He was now forty-eight; and most

of the twenty-two years which remained to him were spent in that city. First he stayed a few months there, gathering round him a circle of eager students, including the celebrated printer, Johann Froben. Then he tried to live at Louvain, where he had a house of his own. But he was thoroughly disgusted with the bigotry of the Flemish clergy and the state of the University there, which was at the mercy of monks united in intolerant opposition to the New Learning. During this period of his life Erasmus was often in difficulties. He received many offers of pensions and posts ecclesiastical and academical; but he declined them all. *Rex essem, si iuvenis essem,* he says sadly. In 1521 he settled permanently at Basel as general editor and adviser to Froben's Press. For seven years, i.e. till Froben's death, he ground incessantly in this 'mill,' as he styles it.

It was at Basel in the year 1516 that Erasmus published the first Greek text of the New Testament. This contributed much more to the liberation of the human mind than all the controversial turmoil of Luther. Certainly it was not a work of critical skill. The Greek was printed from a single Basel manuscript, which was sent as 'copy' to Froben's Press, corrections being introduced in a haphazard way from perhaps five other manuscripts. Moreover, the printing, which was unduly hurried on, was completed in a few months. Only one of the manuscripts contained the book of *Revelation*; and in this the last six verses of the last chapter were missing. Strange to say, these verses appear in Erasmus's Greek, translated by him from the Latin Vulgate.

In spite of defects, which might naturally be expected in the first work of its kind, this book had great value as being the means by which the Greek text was most widely diffused. A very important part of it was a Latin version of the New Testament, which Erasmus endeavoured to make more accurate than the Vulgate.

The book is prefaced by a remarkable exhortation, in which he proclaims his desire for an open Bible, accessible to all. He wishes that the Scriptures were translated into all languages, so as to be understood not only by Scotchmen and Irishmen, but even by Saracens and Turks. 'I long for the time,' he continues, 'when the husbandman shall say them to himself while he follows the plough, when the weaver shall hum them to the tune of the shuttle, when the traveller shall beguile with them the weariness of the journey.' Another important work of Erasmus was his *Paraphrasis*, a series of Latin paraphrases of all the books of the New Testament except *Revelation*,—his aim being to bring home the spirit and subject of each book to the mind of the ordinary reader. They were translated into English; and soon there was a copy in every parish church in the country. Finally, in his editions of the Greek and Latin Fathers, Erasmus appealed from the biblical interpretations of medieval theologians to the Fathers of the Early Church. The works of Jerome, his hero among Christian scholars, were published in the year 1516, dedicated to his old benefactor, Archbishop Warham.

In 1523 came the publication of the first complete

edition of the *Familiar Colloquies.* Erasmus's main idea about Latin school-books was that they should introduce the pupil as soon as possible to Latin reading, without keeping him long over the drudgery of grammar; also that these books should have a moral purpose. Accordingly, the object of the *Colloquies*, as stated by Erasmus, is to entice the young (1) *ad elegantiam Latini sermonis* and (2) *ad pietatem*; also (3) in particular, to caution them against 'the misdirected ambitions and outrageous superstitions of the vulgar'; for 'it is better that they should learn this from a book than from Experience, the mistress of fools.' First, there is the purely educational object of teaching good Latin as a living colloquial language, without much attention to the learning of grammar by rote; for, as he says, *multis amara sunt grammatices praecepta.* Secondly, he has a moral and religious aim; on this he writes beautifully in the dedication to the *Colloquies*, addressed to his godson, Johann Erasmius Froben, son of his printer friend, only six years old, but showing wonderful promise. Thirdly, he desires to combat popular ignorance and superstition, the prevalence of which distressed him so acutely. These three objects will be found abundantly illustrated in the selection of dialogues given in this edition. Some of the slighter pieces are evidently written with the view of teaching the elements of Latin only, and have no other interest. This class of dialogue is necessarily over-represented in this edition, which contains only a small fraction of the whole *Colloquies.*

The complete work is very much more than a school-book. It is a literary masterpiece, which gained extraordinary popularity in its day. It had an enormous circulation. To show this, one fact will suffice. A Paris bookseller, hearing that the book was likely to be condemned as heretical, printed a new edition of 24,000 copies. This was rapidly disposed of. The popularity of the book was due both to its subject-matter and to its style. This series of prose 'idylls' (or 'little pictures'), thrown into dramatic form, gives a marvellous representation of the life of the day in its thousand different phases. Erasmus has dramatic power of a very high order. Then there is the lively, sparkling style. We must remember that Erasmus passed a very large part of his life in England, France, and Germany, and that he could not speak one of the languages of these countries. Thus the ordinary language he used was Latin; hence comes the easy colloquial style of his writings, which are 'thrown off' naturally and light-heartedly rather than written with self-conscious effort, according to his own excellent description (intended as an apology), *effundo verius quam scribo omnia.* Then we should notice that he quite revels in the wealth of his vocabulary and in his extraordinary command of the best Latin idiom. Other educational works of Erasmus are the *Adagia* (see p. 59) and the *Apophthegms*, a collection of good sayings, chiefly from Plutarch. The most noteworthy of his editions of Classical authors are his Terence and Seneca. All these editions are mainly remarkable for their prefaces, which appeal vigorously to the

interest of the ordinary reader, and show him how the work in question may be made to serve the needs of himself and his day. Thus in his kindly, popular way he made men feel the value of the literatures of Greece and Rome.

Amid all the storm of theological controversy which darkened his declining years, Erasmus was content to stand alone and to be true to himself. He had never dreamed of renouncing his allegiance to the Roman Church, of which he was a priest; and he bitterly bewailed the disruption which Luther caused, the *tragoedia Lutherana* as he styled it. He was ready to reform abuses, but not to recast Theology. He had fought the battle of sound learning and plain common sense against ignorance and folly, whether they came from orthodox or from reforming zealots. He had employed all the resources of his wit and satire against priests and monks and the superstitions in which they traded, long before Luther became prominent. This is what his critics meant when they said to Erasmus, 'You laid the egg; Luther has hatched it.' Erasmus cleverly replied that his egg contained a peaceable hen, but, thanks to Luther's hatching, there had emerged a fighting-cock! 'I never helped Luther,' he writes, 'unless to call on a man to mend his ways is to help him.' In 1524 he wrote against Luther, but not on the main issue; this book was a treatise on Free Will.

Writing to his old friend, Lord Mountjoy, in 1529, he says, 'I seem doomed like Hercules to be fighting monsters all my life, and weary I am of it. Never

since the world began was such an age. Everywhere smoke and steam!' It was just this 'smoke and steam' that Erasmus disliked above all things. Sympathising to a great extent with Luther's object, he detested his methods and all the turmoil which he raised, chiefly because he thus hindered the progress of the New Learning. He speaks half-sadly, half-jestingly of his own waning influence in the World of Letters:—'My popularity, such as I had, is turned to hatred. Once I was Prince of Letters, Star of Germany, High-priest of Learning, Champion of a Pure Theology. The note is altered now.' Frequently he complains of 'Lutheran libels' against himself; but he is also bitterly assailed from the other side as a 'heretic leader.' In 1533 he writes:—'They still sing the old song. Erasmus laughs at the Saints, despises the Sacraments. So they gabble, and it is all lies.' Under Pope Clement VII, 'Erasmus, fit only for the Bull of Phalaris' was a common-place of orthodox controversialists. 'As for myself,' he says, 'I am at the last act of the play. I can leave the stage with a quiet mind, if Emperor, Princes, and Bishops can still the storm without spilling of blood.'

In 1535 Erasmus, who had spent the last six years at Freiburg (a town free from religious strife), returned to Basel. The new Pope, Paul III, made great efforts to enlist his services in some public manner, with a view to a peaceful solution of the great controversy. Accordingly, he nominated him to the Deanery of Deventer, and gave him to understand that he might be a Cardinal if he wished, intimating at the same time that the necessary

funds—3000 ducats—would be forthcoming to enable him to qualify for the dignity. But Erasmus, whose health was failing fast, was now less than ever disposed to accept ecclesiastical honours. During the winter of 1535–6 he was confined entirely to his room; but his literary activity did not cease. He was still working for the Basel Press. His last extant letter is dated June 28th, 1536, and signed *Eras. Rot. aegra manu.* He died peacefully at Basel on July 12th, in his 70th year, and was buried in the Cathedral.

DRAMATIS PERSONAE.

The references are to pages.

ALTERA COLLOQUIA LATINA.

I.

Not at home.

PETRUS. PUER. IOANNES.

Pe. heus, heus puer. nemo huc prodit?

Pu. hic, opinor, franget fores. familiarem oportet esse. o lepidum caput! quid adfers, mi Petre?

Pe. me ipsum.

Pu. tu rem haud magni pretii huc attulisti.

Pe. magno steti patri meo.

Pu. credo, pluris quam vendi possis.

Pe. estne Ioannes domi?

Pu. incertus sum; sed videbo.

Pe. tu potius abi et roga ipsum an velit nunc esse domi.

Pu. abi tu potius tibi ipsi Mercurius.

Pe. heus Ioannes, num es domi?

Io. non sum.

Pe. impudens, nonne ego audio te loquentem?

Io. immo tu impudentior. nuper ancillae tuae credidi te non esse domi; et tu non credis mihi ipsi?

Pe. aequum dicis, par pari relatum.

Io. equidem non omnibus sum domi. tibi posthac semper ero.

Pe. sed tu mihi videris cocleae vitam agere.

Io. cur sic?

Pe. quia perpetuo domi lates, nec unquam prorepis. non secus ac claudus sutor desides.

Io. est quod agam domi. foris nihil est negotii. et si quid esset, tamen hoc caelum me dies aliquot a publico cohiberet.

Pe. at nunc clarum est et invitat ad ambulandum.

Io. si ambulare libet, non recuso.

Pe. plane videtur hoc utendum caelo.

Io. adsciscendus est unus aut alter sodalis.

Pe. fiet, dummodo dicas quos velis.

Io. quid si Hugonem?

Pe. haud multum interest inter Hugonem et nugonem.

Io. age, placet.

Pe. quid si Alanum?

Io. homo minime mutus est.

Pe. si videtur, Henricum adiungemus.

Io. si dabitur illius copia, nunquam erit fabularum inopia. placent sodales; superest ut locum reperias amoenum.

Pe. ego vero tibi locum ostendam, ubi nec

nemoris umbram nec pratorum viriditatem nec vivos fontes desiderabis. dices dignam Musis sedem.

Io. magnifice polliceris.

Pe. nimium adsides libris. non vivimus ut studeamus; sed studemus ut suaviter vivamus.

Io. mihi vero vel immori studiis dulce est.

Pe. equidem immorari probo: immori non probo.

* * * * *

Pe. ecquid cordi fuit haec ambulatio?

Io. me quidem vehementer delectavit.

II.

Tennis.

NICOLAUS. HIERONYMUS. VINCENTIUS. LAURENTIUS.

Ni. quanti certabimus?

Hi. aliquo periculo certandum est, ne frigeat ludus.

Ni. sic res habet, ut dicis.

Hi. utra pars prior vicerit tres lusus, ei victa pendet quartam denarii partem; sed hac lege, ut quidquid e victoriis collectum fuerit insumatur in convivium.

Ni. placet lex, et rata esto. superest igitur ut sortiamur partes. nam sumus ferme pares omnes, ut non magni referat quis cui coniungatur.

Hi. tu tamen me longe peritior es.

Ni. quamvis sim, tu felicior.

Hi. etiam hic valet Fortuna?

Ni. illa nusquam non regnat.

Hi. age, fiat sortitio. euge, bene cecidit; contigit, quem volebam, Vincentius.

Ni. et nos nostri sodalicii non paenitet.

Hi. age, simus viri. amat victoria curam. suum quisque locum tueatur. ego reti adsistam; tu mihi consiste a tergo, excepturus pilam, si me transvolabit.

Vi. ne musca quidem hac transvolabit impune.

Hi. mitte pilam in tectum.

Ni. hem, accipe.

Hi. si miseris infra suprave tectum aut extra lineas, vobis damno fuerit. tu sane parum commode mittis.

Ni. tibi quidem; at nobis commode.

Hi. ut miseris, ita remittam. par pari referam. sed praestat ingenue legitimeque ludere.

Ni. in ludo pulchrum est arte vincere.

Hi. fateor; atque etiam in bello. sed habet utraque ars suas leges. et sunt artes illiberales.

Ni. rursus accipe pilam.

Hi. euge, vicimus quindecim. heus, praebete vos viros. viceramus et hic, si tu, Vincenti, tuo constitisses loco. sumus igitur pares.

Ni. non diu. vicimus triginta, vicimus quadraginta.

LA. nummos?

NI. non.

LA. quid igitur?

NI. numeros.

LA. quo pertinent numeri, si nihil est quod numeres?

NI. noster hic lusus est.

HI. propere tu quidem ante victoriam canis triumphum. vidi eos vincere ab hoc numero, qui nihil habent. varia est, ut Martis, ita ludi alea. habemus triginta. euge, culpas duas admisisti; iam rursus pares sumus.

NI. nunc serio res agitur. euge, successit; sumus potiores.

HI. non diu. rursus pari fortuna sumus.

NI. diu nutat Fortuna, velut anceps utris velit addicere victoriam. o Fortuna, si nobis faveris, dabimus tibi maritum. euge, audivit votum. penes nos est huius certaminis victoria. pone notam cretaceam, ne excidat.

* * * * *

HI. iam appetit vesper; et sudatum est satis. praestat a ludendo desistere, ne quid nimis. numeremus lucrum.

NI. nos vicimus tres denarios; vos duo. restat igitur unus ad convivium. sed interim quis solvet pretium pilarum?

HI. omnes ex aequo, pro sua quisque parte. nam lucrum exilius est quam ut inde possit aliquid decidi.

III.

Putting the weight.

ADOLPHUS. BERNARDUS. ARBITRI.

AD. tu totiens apud me gloriatus es te mirum esse artificem in certamine mittendi globi. age, libet experiri qualis vir sis.

BE. nihil detrecto. nunc tu, quod dici solet, in planitiem provocas equum.

AD. et tu senties me non esse asinum.

BE. placetne monomachia, ut unus cum uno congrediatur, an mavis adiungi socios?

AD. illud malo, ne qua pars victoriae detur alteri.

BE. istud et ipse malo, ut laus tota sit mea.

AD. hi spectatores erunt et arbitri.

BE. recipio. sed quod erit victori praemium aut quae victo poena?

AD. non est magnificum certare pro pecunia.

BE. tu Gallus es, ego Germanus; certemus uterque pro suae gentis gloria.

AD. si vicero, tu ter exclamabis ‘floreat Gallia.’ si victus, quod absit, fuero, totidem verbis celebrabo tuam Germaniam.

BE. age, placet condicio. adsit Fortuna. quando periclitantur hoc ludo duae maximae gentes, sint pares sphaerae.

AD. nosti saxum illud prominens haud procul a porta?

BE. novi.

AD. ea erit meta, et haec linea.

BE. esto; sed sint, inquam, pares globi.

AD. minus discernas ovum ab ovo aut ficum a ficu. sed mea non refert utrum malis. elige.

BE. mitte.

AD. heus, tu mihi non bracchium, sed ballistam habere videris; ita torques globum.

BE. satis momordisti labrum, satis movisti bracchium; tandem mitte. o vires Herculeas! sed tamen vinco.

AD. nisi sceleratus ille laterculus obstitisset, te vicissem.

BE. consiste in vestigio sphaerae tuae.

AD. non utar dolo malo. cupio virtute, non fraude, vincere, quandoquidem de gloria certamen est. bene vertat!

BE. ingens profecto iactus.

AD. ne ante tempus riseris. adhuc paene sumus pares.

BE. nunc res agitur. uter prior metam contigerit, is vicerit. vici; canta.

AD. sed definiendum erat quoto lusu constaret victoria; nam nondum caluerunt vires.

BE. definiant arbitri.

AR. tertio.

AD. placet.

BE. quid ais? agnoscisne victorem?

AD. tibi Fortuna magis adspiravit; viribus et arte non tibi cessero. sed quod arbitri pronuntiaverunt, id sequar.

AR. Germanus vicit; et hoc clarior est victoria, quod talem artificem vicit.

BE. nunc canta, Galle.

AD. sum raucus.

BE. hoc Gallis novum non est.

AD. floreat Germania ter.

BE. immo ter hoc erat canendum. contraximus siticulam; eamus ad tabernam; ibi perficietur cantio.

AD. non recuso, si ita videtur arbitris.

BE. ita commodius est. melius canet Gallus loto gutture.

IV.

Impressions of France.

SCENE I.

CLAUDIUS. BALBUS.

CL. gratulor tibi in patriam reverso.

BA. immo gratulare magis e Gallia profugo.

CL. quid ita?

BA. quia illic bellis fervent omnia.

CL. quid Musis cum Marte?

BA. atqui illic ne Musis quidem parcitur.

CL. tu igitur feliciter elapsus es.

BA. at non sine periculo.

Cl. totus alius nobis redisti.

Ba. cur sic?

Cl. vestis indicat te mutatum ex Batavo in Gallum.

Ba. hanc mutationem malim quam in gallinam. sed vestis non facit Gallum.

Cl. iamne calles Gallice?

Ba. sic satis.

Cl. quo pacto didicisti?

Ba. magistris haudquaquam mutis.

Cl. in tali ludo facile discimus loqui. sonasne probe sermonem Gallicum?

Ba. immo et Latinum sono Gallice.

Cl. nunquam igitur scribes bona carmina.

Ba. cur ita?

Cl. quia periit tibi syllabarum quantitas.

Ba. mihi satis est qualitas.

Cl. quid? estne Lutetia immunis a pestilentia?

Ba. nonnunquam intermittitur, mox recrudescit.

Cl. non sat est malorum, ubi bellum est?

Ba. erat, nisi secus esset visum superis.

Cl. annonae caritatem istic esse oportet.

Ba. immo penuriam. omnium rerum illic inopia est praeterquam sceleratorum militum. bonorum virorum illic est mira vilitas.

Cl. quid accidit Gallis, ut bellum suscipiant cum aquila?

Ba. quia movet illos exemplum scarabaei, qui

dicitur non cessisse aquilae. in bello nemo sibi non videtur Hercules.

Cl. non te morabor diutius. alias latius nugabimur, cum erit utrique commodum. nunc alio me vocant negotia quaedam.

Scene II.

GEORGIUS. LIVINUS.

Ge. fuitne tibi hoc iter faustum et commodum?

Li. sic satis; nisi quod nihil usquam tutum est a latronibus.

Ge. hic est belli ludus.

Li. est; sed sceleratissimus.

Ge. pedes advenis an eques?

Li. partim pedestri itinere, partim vehiculo, partim equo, partim navigio.

Ge. quo in statu sunt res Gallicae?

Li. sane turbulento. magnae bellorum minae sunt. quid mali allaturi sint hostibus nescio: certe Galli iam ipsi non dicendis malis affliguntur.

Ge. unde proficiscuntur isti bellorum tumultus?

Li. unde nisi e cupiditate principum?

Ge. at horum prudentia conveniebat sedari rerum humanarum tempestates.

Li. sedant illi quidem, sed ut Auster mare. persuadent sibi se deos esse, suaque causa mundum hunc esse conditum.

Ge. immo princeps rei publicae gratia constituitur, non res publica principis causa.

Li. immo non desunt contionatores qui ad hos tumultus bellicum canant.

Ge. istos ego statuerem in prima acie.

Li. at illi sibi cavent in castris.

Ge. ista publica fatis curanda relinquamus. tuae res quo tandem in statu sunt?

Li. peiore in loco negotium non potest esse.

Ge. non contigit praeda quam venabaris?

Li. venabar equidem, sed irata Delia.

Ge. nihil reliquum est spei?

Li. spei permultum, sed rei nihil.

Ge. episcopus nihil ostendit spei?

Li. tota plaustra spei, sed praeterea nihil.

Ge. nihil adhuc misit?

Li. promisit quidem benigne; at ne teruncium quidem misit.

Ge. ergo spe alendus est animus.

Li. sed hac non repletur venter. qui spe aluntur, pendent, non vivunt.

Ge. at tamen eras ad iter expeditior, quod nihil erat oneris in zona.

Li. fateor; atque etiam tutior. nulla enim sunt arma certiora adversus latrones. sed ego malim et onus et periculum.

Ge. nihilne tibi ademptum est in via?

Li. mihine? quaeso quid eripias nudo? aliis citius periculum erat a me. licuit mihi vacuo viatori per totum iter canere et esurire. numquid vis?

Ge. quo nunc hinc abis?

LI. recta domum, salutaturus penates iam diu non visos.

GE. precor illic offendas omnia laeta.

LI. utinam ita velint superi.

V.

A country retreat.

EUSEBIUS. TIMOTHEUS.

EU. cum omnia nunc rideant in agris, miror esse qui fumosis urbibus delectentur.

TI. non omnes capiuntur aspectu florum aut pratorum vernantium aut fontium amniumve; aut, si capiuntur, est aliud quod magis iuvet. ita voluptas voluptate, velut clavus clavo, pellitur.

EU. tu mihi fortasse narras negotiatores avaros.

TI. istos quidem, sed non solos, o bone; immo cum his innumeros alios, qui fere quaestus gratia malunt in urbibus, iisque frequentissimis, versari, sententiam secuti caeci cuiusdam mendici, cui cordi erat premi turbis hominum. dicebat illic esse quaestum ubi esset populus.

EU. valeant caeci cum suo quaestu; nos philosophi sumus.

TI. et Socrates philosophus urbes praeferebat agris, quod esset discendi cupidus, et urbes haberent unde disceret; in agris quidem esse arbores et hortos, fontes et amnes, qui pascerent oculos, sed nihil loquerentur ideoque nihil docerent.

Eu. mea sententia non est muta rerum natura, sed undique loquax est, multaque docet contemplantem, si nacta fuerit hominem attentum ac docilem. quid aliud clamitat illa amoena naturae vernantis facies quam opificis Dei sapientiam bonitati parem? sed Socrates in eo secessu quam multa docet Phaedrum suum ac vicissim ab eo discit!

Ti. si tales adessent aliquot, nihil esse posset amoenius rusticatione.

Eu. libet igitur huius rei periculum facere? est mihi praedium suburbanum, non amplum sed nitide cultum. eo vos in crastinum diem ad prandium voco. mille tantum passuum abest.

Ti. plures sumus; totum praedium tuum devoraremus.

Eu. immo totum convivium apponetur ex dapibus, ut inquit Horatius, inemptis apparatum. vinum ipse locus suppeditat; ficos, pira, mala, nuces ipsae arbores porrigunt, quemadmodum fit in insulis Fortunatis. accedet fortasse e cohorte gallina.

Ti. age, non recusamus.

Eu. at suam quisque umbram secum adducat. ita cum sitis quattuor, aequabimus numerum Musarum.

Ti. fiet.

Eu. unum illud vos monitos volo: sibi quisque condimentum suum adferat. ego cibum tantum apponam.

Ti. quod condimentum narras? piper an saccharum?

Eu. immo aliud vilius, sed suavius.

Ti. quodnam?

Eu. famem. eam dabit hodie cena tenuis; cras vos acuet ambulatio. hoc quoque commodi praedio meo debebitur. verum qua hora libet prandere?

Ti. decima, priusquam ingravescat aestus solis.

Eu. curabitur.

VI.

The horse-dealer outwitted.

PHAEDRUS. AULUS.

Ph. scis quanta sit subtilitas in iis qui vendunt aut locant equos.

Au. plus scio quam vellem, non semel ab illis delusus.

Ph. nuper incidit mihi iter, cum satis longum, tum etiam accelerandum. adeo quendam ex illis, quem dixisses eius generis minime malum; et erat mihi cum homine non nihil etiam amicitiae. narro mihi rem esse gravem; opus esse strenuo equo; proinde, si unquam praebuisset se mihi bonum virum, nunc praestaret. ille pollicetur se sic mecum acturum, tamquam ageret cum fratre suo

carissimo. inducit in stabulum, iubet eligere ex omnibus equis quemcunque vellem. tandem unus plus ceteris arridebat. ille probat iudicium meum; eum equum a multis expetitum esse; se eum maluisse servare amico singulari quam ignotis addicere. conventum est de pretio; numeratur pecunia praesens; conscendo. mira alacritate gestiebat equus in egressu; dixisses ferocem esse. ubi iam equitaveram circa horam, sensi plane lassum ne calcaribus quidem impelli posse. audieram tales ab illis ali, quos specie iudicares insignes, ceterum laboris impatientes. tunc ego mecum: 'captus sum. age, par pari referam, ubi rediero domum.'

Au. quid consilii capiebas eques sine equo?

Ph. id quod res dabat. deflexi in proximum vicum; illic clam apud quendam mihi notum deposui equum et conduxi alterum. profectus sum quo destinaram. reversus sum; reddo conductum equum; redeo ad locatorem. rogo ut in stabulo suo equum alat dies aliquot, donec repetam. percontatur quam commode me gesserit. ego vero iuro per omnia sacra me nunquam in vita conscendisse tergum equi felicioris; volasse potius quam ambulasse, nec tam longo itinere unquam sensisse lassitudinem, nec pilo factum ob laborem macriorem. haec cum illi persuasissem esse vera, tacitus secum cogitabat equum illum alium esse quam hactenus suspicatus esset. itaque, priusquam abirem, rogabat num mihi venalis esset equus. primo negabam;

si incideret iter aliud, non facile fore nancisci similem; tamen nihil esse mihi tam carum, quod non esset venale pretio largo, etiam si quis me ipsum cuperet emptum.

Au. tu pulchre Cretensem agebas cum Cretensi.

Ph. quid multis? non dimittit me nisi pronuntiato equi pretio. aestimavi non paulo pluris quam emeram. digressus ab homine mox paro qui mihi partem agat huius fabulae, pulchre instructum atque edoctum. is ingressus domum clamat locatorem; ait sibi opus esse insigni equo et laboris egregie patienti. alter ostendit multos, et pessimum quemque maxime praedicat; solum illum, quem mihi vendiderat, quoniam existimabat vere talem qualem praedicaveram, non laudat. at alter ilico rogat num et ille venalis esset; nam descripseram illi formam equi, et locum indicaveram. locator primum tacere atque alios ambitiose praedicare. cum iste, ceteris probatis, semper ageret de uno illo, tandem locator secum: 'plane fefellit me iudicium de illo equo, si quidem hic peregrinus statim agnovit hunc inter omnes.' cum instaret ille, tandem hic, 'venalis est,' inquit, 'sed pretio fortasse deterreberis.' 'non est,' inquit ille, 'magnum pretium, si res respondet; aestima.' aestimavit aliquanto pluris quam aestimaveram ipsi, captans hoc lucri. tandem convenit de pretio. emptor iubet equo dari pabulum; se mox ait rediturum et abducturum. dat etiam stabulario denarium. ego simul ac cognovi pactionem esse

firmam, sic ut rescindi non posset, rursus ocreis et calcaribus armatus redeo ad locatorem; anhelus clamo. adest ille; rogat quid velim. 'ilico,' inquam, 'adornetur equus meus. e vestigio proficiscendum est ob rem maxime gravem.' 'atqui modo,' inquit, 'mandabas ut aliquot dies alerem equum tuum.' 'verum,' inquam, 'sed praeter exspectationem obiectum est negotium, idque regium, quod nullam patitur dilationem.' hic ille: 'eliges ex omnibus quem voles; tuum habere non potes.' rogo 'quam ob rem?' 'quoniam venditus est,' inquit. ibi ego, simulata magna perturbatione, 'prohibeant,' inquam, 'superi quod dicis. hoc obiecto itinere, non venderem eum equum, etiam si quis numeraret quadruplum.' incipio rixam; clamo me perditum. tandem caluit et ille. 'quid opus,' inquit, 'his iurgiis? aestimasti equum; ego vendidi. si numero pretium, nihil habes quod mecum agas. sunt in hac urbe leges; ad exhibendum equum me non potes compellere.' cum diu clamassem, aut equum exhiberet aut emptorem, tandem iratus numerat pretium. emeram quindecim aureis; aestimaram viginti sex. ille aestimarat triginta duobus. cogitabat apud se: 'praestat hoc lucri facere quam equum reddere.' abeo dolenti similis ac vix placatus etiam data pecunia. ille rogat ut boni consulam; se aliis in rebus pensaturum hoc incommodi. sic ipsi plano verba dedi. habet equum nullius pretii. exspectat amicum meum venturum esse numeratum

pecuniam. at nemo venit nec unquam venturus est.

Au. interim nunquam questus est?

Ph. qua fronte aut quo iure id faceret? verum ego ultro questus sum; dixi illum eo malo dignum, qui propera venditione tali equo me spoliavisset.

VII.

Inns in Germany.

BERTULPHUS. GULIELMUS.

Be. fortasse isti mores decent Gallos; mihi magis arrident Germanici.

Gu. mihi nunquam contigit ire in Germaniam. quare te quaeso ne gravere commemorare quibus modis accipiant hospitem.

Be. an ubique sit eadem tractandi ratio nescio: quod ego vidi narrabo. advenientem nemo salutat, ne videantur ambire hospitem. id enim sordidum et abiectum existimant et indignum Germanica severitate. ubi diu clamaveris, tandem aliquis per fenestram profert caput, non aliter quam e testa prospicit testudo. is rogandus est an liceat illic deversari. si non renuit, intellegis dari locum. rogantibus ubi sit stabulum mota manu monstrat. illic licet tibi tuum equum tractare tuo more. nullus enim famulus manum admovet. si celebrius est deversorium, ibi famulus monstrat stabulum,

atque etiam locum equo minime commodum. nam commodiora servant venturis, praesertim nobilibus. si quid quereris, statim audis 'si non placet, quaere aliud deversorium.' faenum in urbibus parce praebent, nec multo minoris vendunt quam ipsam avenam. ubi consultum est equo, totus migras in triclinium cum ocreis, sarcinis, luto; id est unum omnibus commune.

GU. apud Gallos designant cubicula, ubi sese exuant, extergeant, calefaciant, quiescant etiam, si libet.

BE. hic nihil tale. in triclinio exuis ocreas, induis calceos, vestes pluvia madidas suspendis. quod si veneris hora a meridie quarta, non cenabis tamen ante nonam, nonnunquam et decimam.

GU. quam ob rem?

BE. nihil apparant nisi vident omnes, ut eadem opera ministretur omnibus.

GU. quaerunt compendium.

BE. tenes. itaque in idem triclinium conveniunt octoginta aut nonaginta, pedites, equites, negotiatores, nautae, aurigae, agricolae, pueri, feminae, sani, aegroti. quid multis? ibi linguarum non minor est confusio quam olim in turri Babel. quod si quem conspexerint peregrinae gentis, qui cultu dignitatis non nihil prae se fert, in hunc intenti sunt omnes, contemplantes quasi novum aliquod animalis genus adductum ex Africa.

Gu. Romae, Lutetiae, Venetiae nemo quidquam miratur.

Be. nefas est interim tibi quidquam petere. ubi iam multa est vespera, nec sperantur plures hospites, prodit famulus senex, barba cana, tonso capite, vultu torvo, sordido vestitu. is tacitus numerat quot sint in triclinio. quo plures adesse videt, eo vehementior accenditur ignis. haec apud illos praecipua pars est bonae tractationis. si quis non assuetus vapori aperit rimam fenestrae, protinus audit 'claude.' si respondes 'non fero,' audis 'quaere igitur aliud deversorium.' post redit ille barbatus Ganymedes, ac linteis sternit mensas. carbasa diceres ex antennis detracta. destinat cuique mensae convivas ut minimum octo. iam quibus est notus mos patrius accumbunt ubi cuique libet. nullum enim discrimen inter pauperem et divitem, inter erum ac famulum.

Gu. haec est illa vetus aequalitas, quam nunc e vita submovit tyrannis.

Be. postquam accubuerunt omnes, rursus prodit torvus ille Ganymedes; apponit singulis pinacium ligneum, deinde poculum vitreum; aliquanto post panem. ita nonnunquam sedetur ferme horam.

Gu. nemo hospitum interim flagitat cibum?

Be. nemo cui notum est regionis ingenium. tandem apponitur vinum. mox magna pompa veniunt disci. primus ferme habet offas panis

madefactas iure. deinde aliud ius, post aliquid carnium recoctarum. rursus pultis aliquid, mox aliquid solidioris cibi, donec probe domito stomacho apponant carnes assas aut pisces elixos. hoc pacto totum convivium temperant, quemadmodum solent actores fabularum, qui scaenis admiscent choros; ita isti alternis miscent offas ac pultes. curant autem ut extremus actus sit optimus.

Gu. et hoc est boni poetae.

Be. porro peccatum sit, si quis interim dicat 'tolle hunc discum; nemo hoc vescitur.' sedendum est usque ad praescriptum spatium, quod illi clepsydris, ut opinor, metiuntur. mox adfertur vinum aliquod generosius. dictu mirum, quis sit ibi strepitus ac vocum tumultus, postquam omnes coeperunt calescere vino. quid multis? surda omnia. admiscent se saepe moriones; quo genere hominum cum nullum sit magis detestandum, tamen vix credas quantopere delectentur Germani. illi cantu, clamore, saltando faciunt ut triclinium videatur corruere; neque quisquam alterum audit loquentem. interea videntur sibi suaviter vivere: atque illic sedendum est usque ad multam noctem.

Gu. nunc tandem absolve convivium. nam me quoque taedet tam prolixi.

Be. faciam. tandem sublato caseo, qui vix illis placet nisi putris, prodit ille barbatus, adferens secum pinacium, in quo creta pinxit aliquot circulos.

id deponit in mensa tacitus interim ac tristis; Charontem diceres. deponunt pecuniam alius atque alius, donec expleatur pinacium. deinde numerat tacitus: si nihil deest, annuit capite.

Gu. quid si quid superest?

Be. fortasse redderet; faciunt hoc nonnunquam.

Gu. nemo reclamat iniquae rationi?

Be. nemo qui sapit. nam protinus audiret 'quid tu es hominis? nihilo plus solves quam alii.'

Gu. liberum hominum genus narras.

Be. quod si quis ex itinere lassus cupit a cena petere lectum, iubetur exspectare donec ceteri quoque eant cubitum.

Gu. videor mihi videre civitatem Platonicam.

Be. tum suus cuique nidus ostenditur, et vere nihil aliud quam cubiculum; tantum enim ibi lecti sunt, et praeterea nihil quo utaris aut quod fureris.

Gu. quid interim fit de equis?

Be. eadem disciplina tractantur qua homines.

Gu. sed est eadem ubique tractatio?

Be. alicubi mollior est, alicubi durior quam narravi.

Gu. quid si ego tibi nunc narrem, quibus modis hospites tractentur in ea parte Italiae quam Longobardiam vocant; rursus in Hispania; deinde in Anglia et in Guallia? nam Angli partim Gallicos, partim Germanicos mores obtinent, ut ex his duabus gentibus mixti.

Be. quaeso te ut narres. nam mihi nunquam contigit eas adire.

Gu. in praesens non est otium. nam nauta iussit me adesse hora tertia, nisi vellem relinqui, et habet sarcinam.

VIII.

The wedding.

ALYPIUS. BALBINUS. MUSAE.

Al. o deos immortales! quod ego novum spectaculum hic video?

Ba. aut tu vides quod nusquam est aut mei parum prospiciunt oculi.

Al. atqui mirum spectaculum est et amabile.

Ba. dic, ubi vides?

Al. ad laevam in hoc colle nemoroso.

Ba. collem video.

Al. non vides puellarum chorum?

Ba. quid tibi venit in mentem, ut ad istum modum ludos facias? ego ne muscam quidem usquam conspicio.

Al. tace; prodeunt e nemore. qui nitor, quae gratia! non humanum est hoc spectaculum.

Ba. quae hunc agitant?

Al. agnosco; novem sunt Musae cum tribus Gratiis. miror quid agant. nunquam vidi cul-

tiores aut magis alacres; omnes sunt redimitae lauro. porro Gratiae quam amabiliter sibi haerent!

BA. at ego nunquam audivi quemquam magis delirantem quam te.

AL. immo neminem vidisti me feliciorem.

BA. cur hic solus habes oculos?

AL. quia non bibisti ex fonte Musarum: nam his solis conspicuae sunt Musae.

BA. ego hausi e fonte Scoti.

AL. non ille fons est Musarum, sed lacus ranarum.

BA. nonne potes efficere ut et ipse videam hoc spectaculum?

AL. possem, si adesset laurus: nam liquor e fonte limpido, ramo lauri aspersus, oculos reddit huius modi spectaculorum perspicaces.

BA. ecce laurus, ecce fonticulus.

AL. commodum profecto.

BA. asperge.

AL. intende; videsne?

BA. quantum antea. asperge rursus.

AL. iamne vides?

BA. tantundem. asperge copiosius.

AL. iam vides, opinor.

BA. immo vix te video.

AL. miser, quam penitus oculos tuos obsedit Scotus! verum non est quod crucieris. praestiterit fortasse non videre, ne tali praemio videas Musas, quali Actaeon vidit Dianam. periculum

enim esset, ne te vertant in aprum silvestrem aut porcum aut ranam. efficiam tamen ut audias, modo ne obstrepas. iam huc deflectunt viam; occurramus. salvete, deae.

MU. et tu salve.

AL. quid vellicas?

BA. non praestas quod promiseras.

AL. audis?

BA. audio, sed velut asinus lyram.

AL. quonam est iter tam cultis tamque alacribus? num invisitis Lovaniensium Academiam?

MU. bona verba.

AL. quam ob rem?

MU. quis nunc illic nobis locus, ubi tot porci grunniunt?

AL. atqui sunt et illic quibus vestrum numen est venerandum.

MU. scimus; eoque post annos aliquot illuc migrabimus. nondum revoluta saeculorum series diem illum fatalem advexit. erit enim qui illic nobis amoenum exstruet templum, quo vix alibi magnificentius ac sanctius. tum libenter versabimur Lovanii.

AL. quo nunc igitur est iter?

MU. Antverpiam.

AL. Musae et Gratiae ad mercatum?

MU. nequaquam; immo ad nuptias.

AL. quid virginibus cum nuptiis?

MU. ad tales nuptias non est indecorum ire virgines.

Al. quas igitur nuptias narras?

Mu. sanctas, ad quas non puderet ipsam adire Palladem, et arbitror adfuturam.

Al. non est fas scire sponsi nomen et sponsae?

Mu. arbitror tibi non ignotum esse candidissimum illum iuvenem, et omnibus deliciis politissimum, Petrum Aegidium.

Al. gemmam nominasti, non hominem.

Mu. ei nubet Cornelia, virgo vel ipso digna Apolline.

Al. ille quidem vestri cultor eximius a teneris annis fuit.

Mu. huic igitur canemus epithalamium.

Al. et saltabunt Gratiae?

Mu. non modo saltabunt, verum etiam duo candidissima pectora benevolentiae nodis copulabunt, ut nihil unquam inter illos possit incidere vel irae vel taedii. illa perpetuo nihil audiet nisi 'mea lux'; ille vicissim nihil nisi 'anime mi.' atque huic iucunditati ne senectus quidem quidquam detrahet.

Al. mirarer, si qui sic vivunt possent senescere.

Mu. recte mones; nam maturitas erit potius quam senectus.

Al. atqui novi permultos, quibus intra menses tres istae verborum blanditiae longe in diversum versae sunt. in convivio pro lepidis iocis volitabant crustula et disci. maritus pro 'anime mi' audiebat 'fungus,' uxor 'acco.'

Mu. vera praedicas; sed istius modi nuptiae

Gratiis iratis coierunt; hic perpetuo morum iucunditas alet mutuam benevolentiam.

Al. narras tu quidem raram matrimonii felicitatem.

Mu. tam raras virtutes rara decet felicitas. en tibi procul advenit Venus caelestis!

Al. video. qui fulgor, quae formae maiestas! ad hanc quidem altera Venus invenusta est.

Mu. vides quam modesti sint Cupidines.

Al. plane matrem referunt. o felicem illam domum et superis egregie caram! licetne audire carmen quod illi destinastis?

Mu. immo rogamus ut libeat audire.

IX.

Capping stories.

POLYMYTHUS. GELASINUS. EUTRAPELUS.

Po. ut non decet civitatem bene institutam esse sine legibus ac principe, ita ne convivium quidem oportet.

Ge. istud vero placet, ut unus totius populi nomine respondeam.

Po. heus puer, adfer huc talos. horum suffragiis decernetur regnum. euge, Eutrapelo favit Iupiter. non fuere sortes caecae; non poterat magis idoneus eligi. vulgo iactatur proverbium non vanum, 'novus rex, nova lex.'

Eu. quod felix faustumque sit huic convivio,—primum edico, ne quis hic proferat praeter ridiculas fabulas. cui deerit fabula, denario multetur; ea pecunia in vinum insumatur. atque in legitimis fabulis etiam ex tempore conficta habeantur. si nulli defuerit fabula, duo, quorum alter lepidissimam, alter frigidissimam fabulam dixerit, vini pretium pendant. Gelasinus arbiter esto.

Ge. legem a rege latam nostris suffragiis ratam esse volumus. sed unde proficiscetur fabularum circulus?

Eu. unde nisi a convivatore?

Po. age, si simul potestis esse et audire, bonis avibus auspicabor fabulandi munus. si parum erit lepida fabula, scitote Batavam esse. opinor, aliquot vestrum auditum est Macci nomen.

Ge. non ita diu est cum periit.

Po. is cum venisset ad civitatem ac vellet novus hospes innotescere ioco quopiam (nam is erat homini mos), ingressus est officinam calcearii; salutat. ille cupiens extrudere merces suas, rogat numquid vellet. Macco coniciente oculos in ocreas ibi pensiles, rogat sutor num vellet ocreas. annuente Macco, quaerit aptas tibiis illius; inventas alacriter protulit et induxit illi. ubi iam Maccus erat eleganter ocreatus, 'quam belle,' inquit, 'congrueret his ocreis par calceorum duplicatis soleis.' rogatus an et calceos vellet, annuit. reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. calcearius tacite gaudens succinebat

illi laudanti, sperans pretium melius. hic Maccus, 'dic mihi,' inquit, 'bona fide, nunquamne is, quem sic ocreis et calceis ad cursum armaveras, abiit non numerato pretio?' 'nunquam,' ait ille. 'atqui si forte,' inquit, 'hoc faceret, quid tu tum faceres?' 'consequerer,' inquit calcearius, 'fugientem.' tum Maccus 'serione ista dicis an ioco?' 'plane serio,' inquit alter, 'loquor; et serio facerem.' 'experiar,' ait Maccus. 'en pro calceis praecurro; tu cursu sequere.' simulque cum dicto coniecit se in pedes. calcearius e vestigio consecutus est, quantum poterat clamitans 'tenete furem, tenete furem.' ad hanc vocem cum cives undique prosiluissent e tectis, hoc commento cohibuit illos Maccus, ne quis manum iniceret; ridens ac vultu placido 'ne quis,' inquit, 'moretur cursum nostrum; certamen est de poculo cervisiae.' itaque iam omnes praebere sese certaminis spectatores. suspicabantur autem calcearium dolo clamorem eum fingere, ut anteverteret. tandem calcearius, cursu victus, sudans et anhelus domum rediit. Maccus tulit praemium.

Ge. Maccus iste effugit quidem calcearium, at non effugit furem.

Po. quam ob rem?

Ge. quia furem ferebat secum. erat actio furti.

Po. ea quidem post intentata est. sed iam magistratibus aliquot innotuerat Maccus.

Ge. quid attulit Maccus?

Po. quid attulit? rogas? magis periclitatus est actor quam reus. negabat se tetigisse rem alienam invito domino, sed ultro deferente, nec ullam pretii mentionem intercessisse. se provocasse calcearium ad certamen cursus; illum accepisse condicionem, nec habere quod quereretur, cum esset cursu superatus.

Ge. haec actio non multum abest ab umbra asini. quid tandem?

Po. ubi satis risum est, quidam e iudicibus vocavit Maccum ad cenam, et numeravit calceario pretium. simile quoddam accidit Daventriae me puero. erat tempus illud quo regnant piscatores, frigent lanii. quidam adstabat ad fenestram pomariae, oculis intentis in ea quae proposita veno erant. illa ex more invitavit si quid vellet; et cum videret hominem intentum ficis, 'vis,' ait, 'ficos? sunt elegantes.' cum ille annuisset, rogat quot libras vellet. 'vis,' inquit, 'quinque libras?' annuenti tantum ficorum effudit in gremium. dum illa reponit lances, ille se subducit, non cursu sed placide. cum prodisset acceptura pecuniam, vidit emptorem abire. insequitur maiore voce quam cursu. ille dissimulans pergit quo coepit ire; tandem, multis ad feminae vocem concurrentibus, restitit. ibi in populi corona agitur causa; risus oritur. emptor negabat se emisse, sed quod ultro delatum fuisset accepisse; si vellet experiri apud iudices, se acturum.

Ge. nunc accipite quod nuper accidit Antver-

piae. sacerdos quidam receperat illic mediocrem summam pecuniae, sed argenteae. id fur quidam animadverterat. adiit sacerdotem, qui gestabat crumenam nummis turgidam; salutat benigne; narrat sibi datum negotium a suis, ut vici sui sacerdoti mercaretur novum pallium. rogat hac in re commodaret sibi tantulum operae, ut secum iret ad eos qui vendunt huius modi pallia; nam sibi videri staturam ipsius cum amici sui magnitudine vehementer congruere. hoc officium, cum leve videretur, facile pollicitus est sacerdos. adeunt aedes cuiusdam. prolatum est pallium; sacerdos induit; venditor affirmat mire congruere. fur cum nunc a fronte, nunc a tergo contemplatus esset sacerdotem, satis probavit pallium; sed questus est a fronte brevius esse. ibi venditor negat id esse pallii vitium, sed crumenam turgidam efficere ut ea parte offenderet brevitas. quid multa? sacerdos deponit crumenam; denuo contemplantur. ibi fur, averso sacerdote, crumenam arripit ac semet in pedes conicit. sacerdos cursu insequitur ut erat palliatus, et sacerdotem venditor. sacerdos clamat, 'tenete furem'; venditor clamat, 'tenete sacerdotem'; fur clamat, 'cohibete sacerdotem furentem'; et creditum est, cum viderent illum sic ornatum in publico currere. itaque, dum alter alteri in mora est, fur effugit.

EU. dignus qui non uno suspendio pereat, tantus artifex.

GE. nisi iam pendet.

X.

The soldier and the Carthusian.

MILES. CARTHUSIANUS.

MI. salve, mi frater.

CA. salve et tu, germane carissime.

MI. vix te agnosco.

CA. adeone consenui intra biennium?

MI. non; sed caput rasum, nova vestis faciunt ut mihi videaris aliud animal.

CA. nonne agnosceres uxorem tuam, si tibi occurreret induta nova veste?

MI. non, si tali.

CA. at ego te probe agnosco, cui non solum vestis mutata est, verum etiam facies totusque corporis habitus. quot coloribus pictus es! nulla avis aeque variat plumas suas.

MI. sic decet redire e bello. sed dic mihi, erat hic tanta bonorum medicorum inopia?

CA. quam ob rem?

MI. quia nulli commisisti sanandum cerebrum tuum, priusquam in hanc servitutem te praecipitem dares.

CA. itane videor insanisse?

MI. maxime. quid erat necesse hic te sepeliri ante tempus, cum esset unde commode viveres?

CA. at nunc non videor tibi vivere?

MI. non, per Iovem.

CA. dic quam ob rem?

MI. quia non licet ambulare quo vis. hoc loco velut cavea includeris. adde rasuram, vestem prodigiosam, solitudinem, piscium perpetuum esum, ut mirer te ipsum non verti in piscem.

CA. si verterentur homines in omnia quibus vescuntur, tu iampridem porcus esses; nam suilla soles delectari.

MI. non dubito quin iamdudum paeniteat te instituti.

CA. hoc illis usu venit, qui se in hoc vitae genus velut in puteum praecipitant. ego descendi sensim et consulto, prius explorato me ipso perspectaque tota huius vitae ratione, iam annos natus viginti octo; qua aetate sibi quisque notus esse potest. quod ad locum attinet, tu quoque loco angusto includeris, si totius mundi consideras amplitudinem. nec refert quam spatiosus sit locus, modo nihil desit ad vitae commoditatem. multi raro aut nunquam exeunt civitate in qua nati sunt. qui si vetarentur exire, magnopere sibi displicerent, et incesseret illis mira libido relinquendae civitatis. hic affectus vulgaris est, quo ego careo. puto hic totum esse mundum; et haec tabula mihi totum terrarum orbem repraesentat, quem ego cogitatione iucundius simul et tutius perambulo quam is qui navigavit ad novas insulas.

Mi. hic tu propemodum dicis verum.

Ca. quid habet prodigiosum vestis? offendit color. quis color magis decet omnes Christianos quam is qui datus est omnibus in baptismo? dictum est tibi quoque 'accipe vestem candidam.' haec vestis admonet me quid promiserim,—nimirum innocentiae perpetuum studium. porro solitudinem si vocas turbae fugam, hoc exemplum est non nostrum, sed veterum philosophorum. immo poetae, astrologi, ac similibus artibus dediti, quotiens aliquid magni moliuntur, secessum quaerere solent. cur autem vocas hanc solitudinem? hic habeo sodales omnium rerum plures quam sedecim. visunt amici crebrius quam vellem aut expedit. tibi videor in solitudine vivere?

Mi. at non semper licet cum his confabulari.

Ca. nec semper expedit. nec interim tamen, cum maxime videor solus, desunt mihi sodales longe festiviores ac suaviores istis vulgaribus.

Mi. ubi sunt?

Ca. vides hunc codicem? in hoc mecum fabulatur ille, qui olim additus facundus comes in via duobus discipulis effecit ut non sentirent itineris laborem, sed dulcissimum cordis ardorem, intenti mellitis illius sermonibus. reddidi tibi rationem mei consilii. nunc quaeso mihi vicissim tui consilii rationem reddas, dicasque ubi cessarent omnes boni medici, cum, relicta domi uxore et liberis, proficiscereris in militiam, vili salario conductus ad

iugulandos homines, idque tui quoque capitis periculo. neque enim tibi res erat cum fungis aut papaveribus, sed cum armatis viris. utrum vero putas infelicius, iugulare Christianum hominem ob mercedem, a quo nunquam sis laesus, an te ipsum in aeternum exitium mittere?

MI. fas est occidere hostem.

CA. fortasse est, si oppugnat patriam tuam. tum pium videri potest pugnare pro liberis et uxore, pro parentibus et amicis, pro aris et focis, pro tranquillitate publica. quid istud ad tuam militiam mercenariam? ego, si perisses in hoc bello, non redemissem animam tuam vitiosa nuce.

MI. non?

CA. non, ita me Deus bene amet. iam utrum existimas durius, oboedire bono viro quem nos Priorem vocamus, an barbaro cuipiam centurioni, qui saepe ad magna ac nocturna itinera vocet quo libet ac revocet, qui iubeat te stare loco aut occisurum aut occidendum?

MI. minus narras quam res habet malorum.

CA. si quid ego deflexero a disciplina huius instituti, poena est admonitio aut aliud leve quoddam: tibi, si quid committis adversus leges imperatorias, aut pendendum est aut nudo inter lancearum cuspides eundum.

MI. non possum negare.

CA. iam cultus iste satis indicat te non multum nummorum referre domum.

MI. nummorum mihi iampridem nihil est,

immo multum aeris alieni conflavi. proinde huc deflexi, ut me instruas viatico.

Ca. utinam huc deflexisses, cum properares in sceleratam istam militiam. sed unde tanta paupertas?

Mi. rogas unde? quidquid ex salario, quidquid ex praedationibus, sacrilegiis, rapinis, furtis parare licebat, id totum insumebatur in vinum et aleam.

Ca. o te miserum! interim uxor, cuius gratia Deus iussit relinqui patrem et matrem, domi maerebat deserta cum parvis liberis. interea tibi videbaris vivere in tantis miseriis, in tantis sceleribus?

Mi. hoc fallebat sensum malorum, quod innumeros habebam malorum socios.

Ca. illud vereor ne uxor te non agnoscat.

Mi. cur sic?

Ca. quia cicatrices pinxerunt tibi novam faciem. in fronte quam fossam habes!

Mi. immo si rem nosses, gratulareris mihi ob hanc cicatricem.

Ca. quam ob rem?

Mi. minime aberat quin perirem.

Ca. quid erat mali?

Mi. cuidam tendenti rupta est ballista; eius fragmentum insiluit in frontem.

Ca. et in bucca cicatricem habes.

Mi. hoc vulnus accepi in pugna.

Ca. bellica?

Mi. non; inter aleam ortum est discidium.

Ca. unde hoc mali accidit tibi, ut sic curvus incedas, quasi esses nonagenarius?

Mi. morbus ita contraxit corpus.

Ca. magnificam passus es mutationem.

Mi. haec nimirum est alea Martis.

Ca. immo haec est insania tuae mentis. quas vero manubias uxori tuae liberisque tuis referes domum? quotam malorum partem commemoravi? ista corporis sunt. animam vero qualem reportas, quot vulneribus sauciam!

Mi. iam rixae satis est; dic aliquid de viatico.

Ca. mihi nihil est quod dem; experiar quid velit Prior.

Mi. atqui si quid daretur, essent tibi paratae manus: nunc multae obstant difficultates, quando numerandum est aliquid.

Ca. quid alii faciant ipsi viderint: mihi nec ad accipiendum nec ad dandum sunt manus. verum de his a prandio; nunc tempus monet ut accumbamus.

XI.

The Abbot and the learned lady.

ANTRONIUS. MAGDALIA.

An. quam hic ego supellectilem video?

Ma. nonne elegantem?

An. nescio an elegantem; certe parum decoram matronae.

Ma. quam ob rem?

An. quia librorum plena sunt omnia.

Ma. tu, tantus natu, tum Abbas, nunquam vidisti libros in aedibus matronarum?

An. vidi, sed Gallice scriptos: hic video Graecos et Latinos.

Ma. an soli Gallice scripti libri docent sapientiam?

An. sed decet hoc matronas, ut habeant quo delectent otium.

Ma. an solis iis licet sapere et suaviter vivere?

An. male conectis sapere et suaviter vivere; non est muliebre sapere.

Ma. nonne omnium est bene vivere?

An. opinor.

Ma. quomodo potest autem suaviter vivere, qui non vivit bene?

An. immo quomodo potest suaviter vivere, qui vivit bene?

Ma. ergo tu probas eos qui vivunt male, modo suaviter?

An. arbitror illos bene vivere qui vivunt suaviter.

Ma. sed ista suavitas unde proficiscitur? e rebus extraneis an ex animo?

An. e rebus extraneis.

Ma. o subtilem Abbatem, sed crassum philosophum! dic mihi, quibus rebus tu metiris suavitatem?

An. somno, conviviis, libertate faciendi quae velis, pecunia, honoribus.

Ma. verum, si istis rebus Deus addiderit sapientiam, num vives suaviter?

An. quid appellas sapientiam?

Ma. hoc est, si intellegeres hominem non esse felicem, nisi bonis animi; opes, honores, genus neque feliciorem reddere neque meliorem.

An. valeat ista quidem sapientia.

Ma. quid si mihi suavius erit legere bonum auctorem, quam tibi venari, potare, ludere aleam, non videbor tibi suaviter vivere?

An. ego non viverem.

Ma. non quaero quid tibi sit suavissimum, sed quid deberet esse suave.

An. ego nolim meos monachos frequentes esse in libris.

Ma. at meus maritus hoc maxime probat. sed quam ob rem tandem non probas hoc in monachis tuis?

An. quoniam experior illos minus morigeros; neque velim quemquam meorum plus sapere quam ego sapio.

Ma. istud ita vitari possit, si tu des operam ut quam plurimum sapias.

An. non est otium.

Ma. cur sic?

An. quia non vacat.

Ma. non vacat sapere?

An. non.

Ma. quid obstat?

An. prolixae preces, cura rei domesticae, venatus, equi.

Ma. itane ista tibi sunt potiora sapientia?

An. nobis sic usu venit.

Ma. iam illud mihi dic, si quis Iupiter hanc potestatem tibi daret, ut posses et monachos tuos et te ipsum vertere in quodcunque animal velles, illos in porcos verteres, te ipsum in equum?

An. nequaquam.

Ma. atqui sic vitares, ne quis plus te uno saperet.

An. mea non magni referret quod genus animalis essent monachi, modo ipse essem homo.

Ma. an hominem esse censes, qui nec sapiat nec velit sapere?

An. mihi sapio.

Ma. et sibi sapiunt sues.

An. videre mihi sophistria quaedam; ita argutaris.

MA. non dicam quid tu mihi videaris. sed cur haec displicet supellex?

AN. quia fusus et colus sunt arma muliebria.

MA. nonne matronae est administrare rem domesticam, erudire liberos?

AN. est.

MA. an rem tantam existimas administrari posse sine sapientia?

AN. non arbitror.

MA. at hanc sapientiam docent me libri.

AN. ego domi habeo sexaginta duos monachos; tamen nullum librum reperies in meo cubiculo.

MA. bene prospectum est monachis illis.

AN. fero libros, non fero Latinos.

MA. quapropter?

AN. quia non convenit ea lingua feminis.

MA. exspecto causam.

AN. quia parum facit ad tuendam illarum virtutem.

MA. ergo nugacissimis fabulis pleni libri Gallice scripti faciunt ad virtutem?

AN. aliud est.

MA. dic istud, quidquid est, aperte.

AN. tutiores sunt si nesciunt Latine.

MA. immo istinc minimum est periculi vestra opera; quandoquidem hoc agitis sedulo, ne sciatis Latine.

AN. vulgus ita sentit, quia rarum et insolitum est feminam scire Latine.

MA. quid mihi citas vulgum, pessimum bene

gerendae rei auctorem? quid mihi consuetudinem, omnium malarum rerum magistram? optimis assuescendum: ita fiet solitum, quod erat insolitum: suave fiet, quod erat insuave: fiet decorum quod videbatur indecorum.

AN. audio.

MA. nonne decorum est feminam in Germania natam discere Gallice?

AN. maxime.

MA. quam ob rem?

AN. ut loquatur cum his, qui sciunt Gallice.

MA. et mihi putas indecorum, si discam Latine, ut cottidie confabuler cum tot auctoribus tam facundis, tam eruditis, tam sapientibus, tam fidis consultoribus?

AN. libri adimunt multum cerebri feminis, cum parum illis supersit.

MA. quantum vobis supersit, nescio; certe mihi quantulumcumque est malim in bonis studiis consumere quam in precibus sine mente dictis, in nocturnis conviviis, in exhauriendis capacibus poculis.

AN. librorum familiaritas parit insaniam.

MA. an colloquia scurrarum tibi non pariunt insaniam?

AN. immo depellunt taedium.

MA. quomodo fiat igitur ut tam dulces sodales mihi pariant insaniam?

AN. sic aiunt.

MA. at aliud ipsa loquitur res. quanto plures

videmus, quibus immodica potatio et intempestiva convivia pepererunt insaniam!

An. ego sane nollem uxorem doctam.

Ma. at ego mihi gratulor, cui contigerit maritus tui dissimilis. nam et illum mihi et me illi cariorem reddit eruditio.

An. immensis laboribus comparatur eruditio, ac post moriendum est.

Ma. dic mihi, vir egregie, si cras tibi moriendum esset, utrum malles mori stultior an sapientior?

An. si sine labore contingeret sapientia.

Ma. sed nihil homini sine labore contingit in hac vita; et tamen quidquid quantisvis laboribus comparatum est, hic relinquendum est. cur pigeat nos in re omnium pretiosissima sumere laboris aliquid, cuius fructus nos in alteram quoque vitam comitatur?

An. audivi vulgo dici feminam sapientem bis stultam esse.

Ma. hoc quidem dici solet, sed a stultis. femina quae vere sapit non videtur sibi sapere; contra quae, cum nihil sapit, sibi videtur sapere, ea demum bis stulta est.

An. nescio quomodo fit ut, quemadmodum clitellae non conveniunt bovi, ita non litterae mulieri.

Ma. olim rara avis erat Abbas indoctus, nunc nihil vulgatius; olim principes et Caesares eruditione non minus quam imperio eminebant.

neque tamen usque adeo rarum est quam tu putas. sunt in Italia, sunt in Anglia non paucae mulieres nobilissimae, quae cum quovis viro queant contendere. quod nisi caveritis vos, res eo tandem evadet, ut nos praesideamus in scholis, ut contionemur in templis.

An. ista Deus avertat.

Ma. immo vestrum erit hoc avertere. quod si pergetis ut coepistis, citius anseres contionaturi sunt quam vos mutos pastores ferant. videtis iam inverti scaenam; aut deponenda est persona aut agendae sunt suae cuique partes.

An. unde incidi in hanc feminam? si quando vises nos, ego te suavius accipiam.

Ma. quibus modis?

An. venabimur, ludemus, ridebimus.

Ma. mihi quidem iam nunc ridere libet.

XII.

The schoolboy's day.

ERASMUS. GASPAR.

Er. certe tu probus es contionator. sed praestas ista quae doces?

Ga. equidem nitor pro mea virili parte.

Er. quomodo potes pro virili, qui sis puer?

Ga. meditor pro viribus et cottidie mecum ineo rationem. si quid cessatum fuerit, corrigo.

Er. sed age, dic mihi, quibus studiis totum transigis diem?

Ga. nihil celabo tam fidum sodalem. mane, simul ac sum experrectus (id fere fit quinta hora), Deo ago gratias, quod eam noctem mihi voluerit esse prosperam; precorque ut diem totum mihi bene fortunet ad ipsius gloriam et animae meae salutem, et dignetur illucescere menti meae, ne incidam in ullum peccatum, sed ipsius ductu perveniam ad vitam aeternam.

Er. bonum diei exordium!

Ga. deinde salutatis parentibus, quibus secundum Deum primam debeo pietatem, cum tempus est, confero me ad ludum litterarium. quod is locus postulat, toto ago pectore; ac modis omnibus do operam ne merito vapulem, ne quid dicto factove vel praeceptorem offendam vel sodales meos.

Er. probus es qui ista cogites.

Ga. dimissus a ludo domum propero. si quid est obsequii praestandum parentibus, obeo. tum, si quid etiam superest temporis, mecum aut cum sodale repeto quod lectum est in schola.

Er. perparcus es temporis.

Ga. nec mirum si parcus sum rei, ut pretiosae, ita irrevocabilis. aetas nunquam non defluit, sive dormis sive vigilas.

Er. fateor; sed quid deinde rei geritur?

Ga. hora decima, adornata parentibus mensa, prandentibus ministro, donec iubeor et ipse pran-

dium sumere. actis gratiis, si quid vacat, lusu recreo animum cum sodalibus, donec hora revocat in ludum. rursus in ludo totis viribus hoc agitur quod locus postulat. domum reversus, idem ago quod ante prandium. a cena suavibus fabulis memet delecto; mox prosperam noctem precatus parentibus ac familiae, mature me confero ad nidum. illic flexis ante lectum genibus, mecum reputo quomodo is dies peractus sit. si quid est gravioris peccati, Dei clementiam imploro polliceorque meliora. deinde me totum illi toto pectore commendo, ut me defendat a malo. his factis, lectum ingressus me compono ad somnum.

XIII.

Supper philosophy.

CHRISTIANUS. AUGUSTINUS. ERASMUS. PUER.

Ch. agite, satis morarum. hora sexta sonuit; accumbite.

Au. vivamus nunc cutemque curemus. simus nunc Epicurei; nihil nobis cum fronte Stoica. valeant curae; sit mens laeta, vultus hilaris, sermo lepidus.

Ch. quinam sunt isti Stoici atque Epicurei, Augustine?

Au. Stoici philosophi sunt tristes, severi, ieiuni; hominis summum bonum nescio quo

honesto metiuntur. Epicurei, his longe diversi, felicitatem voluptate terminant.

Ch. tu igitur Stoicus es an Epicureus?

Au. Zenonem laudo, at Epicurum vivo.

Ch. quod tu ioco dicis, id serio faciunt hodie non pauci, pallio tantum et barba philosophi. heus puer, appone dapes. quid cunctamur hanc gallinam discerpere?

Au. ego Herculem me praestabo; belluam hanc conficiam. utrum mavis alam an poplitem?

* * * * *

Ch. ohe, tu lupo cibum ministras?

Au. tu esuris, non cenas.

Ch. immo me nihil edacius.

Au. immo mendacius nihil.

Ch. utrum mavis vinum? rubrum an candidum?

Au. me nihil movet aspectus, si sapor placet.

Ch. credo. atqui sunt cenaticae philosophiae in primis periti, qui negant vinum esse probandum nisi quod placeat quattuor sensibus,—oculis colore; naribus odore; palato sapore; auribus fama et nomine.

Au. ridiculum. quid fama conducit ad vinum?

Ch. heus puer, cur cessas? da singulis plenos cyathos. Augustine, quid tibi est, quod parum es hilaris? aut doles aut carmina condis. tu nunc Chrysippum agis; Melissa tibi opus est.

Au. quam hic mihi fabulam narras?

Ch. Chrysippus adeo fertur intentus fuisse

suis argutiis, ut ad mensam etiam fame periturus fuerit, nisi ancilla Melissa cibo os replevisset.

Au. ille vero indignus erat qui servaretur.

Ch. nunc bibetis ordine suum quisque calicem. tibi, Erasme, hoc primum propino.

Er. precor tibi sit bono.

Ch. sed cur cessat vinum? cur non obambulat? ubi sunt oculi tui, furcifer? vola, adfer eiusdem generis sextarios duos.

Pu. Erasme doctissime, quidam pro foribus te convenire vult.

Er. quisnam est?

Pu. Mori famulum esse se dicit; erum suum e Britannia advenisse; cupere te videre, quod prima luce iter paret in Germaniam.

Er. Christiane, subducatur ratio; nam mihi quidem abeundum.

Ch. abire te molestum est, nondum peracta fabula.

Er. quid superest nisi ut dicam 'valete et plaudite'?

XIV.

Sancte Socrates ora pro nobis.

EUSEBIUS. NEPHALIUS. CHRISTIANUS.

Eu. sacris quidem litteris ubique prima debetur auctoritas. sed tamen ego nonnunquam offendo quaedam scripta a veteribus tam divinitus, ut putem animos illorum numen aliquod bonum agitare. et fortasse latius se fundit spiritus Christi quam nos interpretamur; et multi sunt in sodalicio Sanctorum qui non sunt apud nos in catalogo. cum plerique libri M. Tullii, quos scripsit de philosophia, non nihil divinitatis spirant, tum ille, quem senex scripsit de senectute, mihi videtur carmen re vera cycneum. eum hodie relegi, atque haec verba, quae mihi maxime arridebant, edidici:—

'si quis Deus mihi largiatur ut ex hac aetate repuerascam et in cunis vagiam, valde recusem; nec vero velim, quasi decurso spatio, ad carceres a calce revocari. quid enim habet vita commodi? quid non potius laboris? sed habeat sane: habet certe tamen aut satietatem aut modum. non libet enim mihi deplorare vitam, quod multi, et ei docti, saepe fecerunt. nec me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existimem; et ex vita ista discedo tamquam ex hospitio, non tamquam e domo. commorandi

enim natura deversorium nobis, non habitandi, dedit. o praeclarum diem, cum in illud animorum concilium coetumque proficiscar!'

hactenus Cato. quid ab homine Christiano dici potuit sanctius? utinam talia essent colloquia monachorum omnium!

NE. non minus elegans est quod apud Platonem loquitur Socrates, animum humanum in hoc corpore, velut in praesidio, positum esse, unde fas non sit discedere iniussu imperatoris, nec diutius in eo immorari quam visum sit ei qui collocaverit.

CH. quam felices sunt qui tali animo mortem exspectant! sed in oratione Catonis, quamquam praeclara est, tamen fiduciam aliquis culpare possit, ut ab arrogantia profectam, quam omnino oportet abesse ab homine Christiano. proinde mihi nihil unquam legisse videor apud veteres, quod aptius tali conveniat, quam quod Socrates, paulo post accepturus cicutam, dixit Critoni. 'an opera,' inquit, 'nostra sit probaturus Deus nescio: certe sedulo conati sumus illi placere. est mihi tamen bona spes eum conatus nostros boni esse consulturum.'

NE. mirandus profecto animus in eo qui Christum non noverat! proinde, cum huius modi quaedam lego de talibus viris, vix mihi tempero quin dicam 'Sancte Socrates, ora pro nobis.'

NOTES.

A, B, C, etc. refer to the General Notes on Syntax.

I.

This is a typical example of Erasmus's simpler manner, with its boyish humour and its delight in country life.

Page 1.

2. **hic—franget fores**, said by the page-boy from inside. From Peter's loud knocking he thinks 'he must be a friend of the family.' Strictly *familiaris* means 'member of the household.'

6. **rem haud magni pretii.** For the genitive of description see B. 5.

7. **magno steti patri meo**, 'I cost my father a great deal,' lit. 'I stood to my father at a great sum.' For *magno* see D. 3 (*c*). Peter answers, 'I should think a great deal more than you could be sold for.' *credo* is often used ironically. For *pluris* 'at a greater price' see E. 2.

9. **domi.** For the locative case see E. 1 (*a*).

13. **abi—Mercurius**, 'rather go off yourself as your own Mercury,'—Mercury being the messenger of the gods.

Page 2.

4. **par pari relatum**, in apposition to *aequum*,—'you make a fair retort, like repaid for like,' i.e. 'tit for tat.'

5. **non omnibus sum domi.** See C. 1 (*a*).

11. **est quod agam domi**, 'I have something to do at home.' For the consecutive subjunctive see F. 5.

nihil negotii, 'not a bit of business.' For the partitive genitive see B. 6.

13. **dies aliquot.** See A. 5.

14. **ad ambulandum.** See H. 4.

17. **plane—caelo**, 'I quite think we ought to avail ourselves of this weather.'

18. **adsciscendus.** See H. 1.

19. **dummodo dicas.** For the concessive subjunctive see F. 3.

20. **quid si Hugonem?** Understand *adsciscamus* from *adsciscendus est* above.

21. **Hugonem et nugonem.** Erasmus delights in plays on words; cf. *immori* and *immorari* below.

23. **age, placet**, 'good, I agree.' *age* 'come now' is often used as an exclamation expressing assent.

25. **homo**, often in the sense of 'fellow' or 'creature.'

27. **si dabitur illius copia**, 'if we secure his services.'

29. **amoenum**, as usual, of what is pleasant to the eye; cf. *amoena naturae facies* (13, 4).

Page 3.

8. **immorari—immori.** For the use of the infinitive as object of a verb see G. 5.

10. **ecquid—ambulatio**, 'has the stroll been at all agreeable to you?' For *ecquid* see A. 6, and for *cordi* see E. 1 (*b*) and cf. *hoc dis cordi est* 'this is dear to the gods' (Livy).

II.

Four boys play tennis of a primitive type, not lawn-tennis, which is, of course, a very modern institution. These players would have no rackets. The old French name for tennis, *jeu de paume*, shows that the ball was originally struck by the hand. Next a glove was worn. And then upon the glove strings and cross-strings were stretched to give the ball a greater impetus. Hence the racket was evolved. It is said that in the time of Henry VII the hand was sometimes matched against the racket even in the royal tennis-court at Windsor. The game was very popular among the French in the middle ages. They took it from the Italians. The mention of the game in the following spirited passage from *Henry V* (Act I, Scene 2) is interesting. It shows us that the technicalities of tennis must have been generally understood in Shakespeare's time.

King Henry. What treasure, uncle?
Exeter. Tennis-balls, my liege.
Henry. We are glad the Dauphin is so pleasant with us.
His present and your pains we thank you for.
When we have match'd our rackets to these balls,
We will in France, by God's grace, play a set
Shall strike his father's crown into the hazard.
Tell him he hath made a match with such a wrangler
That all the courts of France will be disturbed
With chaces.

12. **quanti**, 'for how much,' lit. 'at how much'; see E. 2. Translate: 'What are to be the stakes?'

13. **aliquo periculo**, ablative of attendant circumstances; see D. 2 (*h*).

ne frigeat ludus, 'to prevent the play being tame (*lit.* cold).'

15. **sic res habet.** For the neuter use of *habeo* cf. the phrase *bene habet* 'it is well.'

16. **utra pars—tres lusus**, 'whichever side wins three games first.'

17. **hac lege**, 'on these terms,'—ablative of manner; see D. 2 (*f*).

21. **sortiamur partes**, 'toss for partners (*lit.* draw lots for sides).'

22. **ut non magni—coniungatur**, 'so that it does not matter much who are partners.'

magni. Cf. *quanti certabimus?* (above).

rēferat, impersonal, originally no doubt written as two words *re ferat*; see note on *mea non magni referret* (40, 23).

Page 4.

4. **nusquam non**, idiomatic for 'everywhere.'

5. **fiat**, jussive subjunctive; see F. 1, and cf. *simus viri* and *tueatur* (below).

7. **et nos—paenitet**, 'we too are well satisfied with our partnership.'

8. **amat victoria curam**, a quotation from the poet Catullus.

10. **mihi**, ethic dative; see C. 1 (*c*). Here it may be rendered 'please.'

excepturus pilam, 'ready to take the ball.'

12. **hac**, *via* understood; see D. 3 (*b*).

14. **mitte pilam in tectum**, 'serve the ball on to the roof' or 'pent-house,' as it is called in real tennis. It is said that in the latter part of the sixteenth century there were more than 1800 tennis courts in Paris. Most of these must have been of a very rudimentary type, roofs of low outbuildings serving for 'pent-houses,' as here. Many perhaps were open spaces where any kind of ball game might be played.

15. **hem, accipe**, 'there, take it,' says Nicholas as he serves. *Tenez* was the exclamation used by the early French players when serving. Some think that this is the derivation of the word 'tennis.'

16. **si miseris—lineas**, i.e. the ball must be served on to the pent-house and drop in the service-court or on one of the chalk lines which bound it.

17. **vobis damno fuerit**, 'it will be to your loss'; see C. 6.

20. **par pari referam.** Cf. *par pari relatum* (2, 4).

21. **ludere—vincere,** infinitives as subjects of a sentence; see G. 1.

24. **utraque ars,** i.e. both war and tennis.

et sunt artes illiberales. We should say, 'and there are such things as illiberal arts.'

26. **vicimus quindecim,** lit. 'we have won fifteen'; see A. 6, and cf. *vicerit tres lusus* (3, 16). Notice that the method of scoring is the same as in lawn-tennis.

27. **viceramus et hic—loco,** 'we had won here also, if you, Vincent, had stood in your proper place.' For this vivid conditional sentence see F. 2.

28. **sumus igitur pares,** i.e. 'fifteen all.'

Page 5.

5. **si nihil est quod numeres,** 'if you have nothing to count.' For the subjunctive see F. 5.

7. **noster hic lusus est,** because Nicholas and Laurence only want one point to win; see 4, 29.

8. **canis triumphum,** 'you sing a song of triumph,'—a good instance of the cognate accusative; see A. 6.

11. **culpas duas admisisti,** 'you have committed'—we say 'you have served'—'two faults.'

12. **iam rursus pares sumus,** i.e. the score is 'deuce.'

13. **serio res agitur,** 'the battle is being fought in real earnest.'

successit, used impersonally. The meaning is, 'we have won a point.'

15. **rursus pari fortuna sumus,** i.e. the score is 'deuce' again. For the ablative of description see D. 2 (*g*).

16. **velut anceps—victoriam,** 'as if doubtful to which pair she wants to adjudge the victory.'

18. **votum,** 'vow,' not 'prayer.' Nicholas has vowed to find Fortune a husband, if she favours his side, which now wins two more points and therefore the game.

19. **pone—ne excidat,** 'put a chalk mark (on the wall), to prevent our win being forgotten'; see F. 4.

21. **sudatum est satis,** 'we have sweated enough.' Impersonal constructions are very frequent in Latin; cf. *cecidit* (4, 5) and *successit* (5, 13).

22. **ne quid nimis,** *faciamus* understood. He is alluding to a Greek proverb which means 'Nothing too much!' They have played a long time; compare Nicholas's remark, which follows, with 3, 16.

24. **vicimus tres denarios.** Cf. 3, 16 and 4, 26.

28. **lucrum—decidi,** 'our gains are too slender to allow of any curtailment.' Jerome wants the whole shilling to be spent at the grub-shop, according to the original agreement.

III.

Adolf, a French boy, and Bernard, a German, engage in 'putting the weight.' Their method is different from ours; for they go on 'putting' till one player hits the goal, i.e. a big stone by the school gate. Moreover, the complaint about 'that wicked little brick' getting in the way shows that, after the first shot, each player starts from the point to which his weight has rolled, not where it has pitched.

Page 6.

4. **quod dici solet,** 'according to the proverb.'

5. **in planitiem,** i.e. to a contest in which he excels.

9. **illud,** i.e. the former alternative.

17. **uterque,** in apposition to *nos* understood.

19. **quod absit,** parenthetical, 'away with the thought!' See F. 1 (*b*) and cf. the phrase *absit omen.*

21. **age, placet condicio.** See note on 2, 23.

Page 7.

4. **linea**, from which the first 'put' is to be made.

6. **discernas.** See F. 2.

7. **mea non refert utrum malis**, 'it does not matter to me which you prefer.' *meā rēfert* is for *mea re fert*, lit. 'it bears (or tends) according to my interest.' *mea re* is ablative of manner; see D. 2 (*f*) and cf. *usu venit* (33, 13). Plautus uses the phrase *tua re facere* 'to act according to your interest.'

12. **tandem mitte—sed tamen vinco.** Both boys 'put' at the same time.

o vires Herculeas. See A. 1.

16. **in vestigio sphaerae tuae**, i.e. 'where your ball stopped.'

19. **bene vertat.** See F. 1 (*b*).

21. **ne—riseris.** See F. 1 (*c*).

23. **res agitur.** Cf. *serio res agitur* (5, 13).

25. **definiendum—victoria**, 'we ought to have settled how many games a victory was to consist of.'

26. **nondum caluerunt vires**, 'we have not yet warmed to our work.'

28. **tertio**, *lusu* understood. We must translate this by 'three.'

30. **agnoscisne victorem?** Bernard has meanwhile won two more games.

Page 8.

1. **viribus et arte**, ablatives of respect; see D. 3 (*d*).

4. **hoc**, ablative of cause, 'on this account,' explained by *quod—vicit.*

8. **hoc Gallis novum non est**, a play on the words *Gallus* 'Frenchman' and *gallus* 'cock.'

9. **floreat Germania ter.** Adolf is cheating, as is explained by what follows.

15. **loto gutture.** See D. 2 (*h*).

IV.

These two dialogues on *Impressions of France* introduce us to several of Erasmus's favourite topics, viz. the evils of war, the unruly ambitions of princes, and the hunt for snug ecclesiastical appointments. The remarks about the pronunciation of Latin are interesting.

19. **illic bellis fervent omnia.** The first war of Francis I with the Emperor Charles V began in 1521 and did not end till 1526. Charles claimed Milan and the Duchy of Burgundy. Francis claimed Navarre and Naples. The French, under Lautrec, were driven from Milan (1522), and Charles of Bourbon transferred his allegiance to Charles V. For the rest of the French misfortunes see below (10, 17).

Page 9.

1. **totus alius nobis redisti**, 'we find you have returned entirely changed'; see C. 1 (*a*).

6. **vestis non facit Gallum.** He is thinking of the proverb, 'The cowl does not make the monk.'

7. **calles Gallice.** Understand *loqui.*

10. **magistris haudquaquam mutis**, 'with some great chatterboxes to teach me'; see D. 2 (*e*).

13. **Latinum sono Gallice.** The French pronounced Latin words as if they were French, neglecting the original quantities. In 1528 Erasmus published a dialogue on the pronunciation of Latin and Greek. He preferred the English pronunciation of Latin to the French.

14. **nunquam scribes bona carmina**, i.e. Latin verses. He would make many false quantities.

16. **periit tibi**, i.e. 'you have lost'; cf. *nobis redisti* (above).

23. **erat, nisi secus esset visum superis.** For this vivid conditional sentence see F. 2. The meaning is, '*There was* (enough trouble); *but* the gods above thought otherwise.'

24. **annonae—oportet,** 'corn must have been dear where you were.'

26. **sceleratorum militum.** Erasmus had a great horror of the vagabond mercenary soldiers. They were the curse of the time. See Dialogue X, *The soldier and the Carthusian.*

28. **ut bellum suscipiant cum aquila,** i.e. the Imperial Eagle of Charles V.

30. **exemplum scarabaei.** He is alluding to the Latin proverb, 'The beetle pursues the eagle,' which is founded on the fable in which the beetle avenges itself for an insult by destroying the eagle's eggs. Erasmus in his *Adagia* (where many old proverbs are made texts for little essays on current affairs) bases hereon a satire on the misdeeds of great monarchs, who are typified by the eagle.

Page 10.

1. **nemo—non.** For the idiom cf. *nusquam non regnat* (4, 4).

16. **mali,** partitive genitive; see B. 6.

17. **Galli—non dicendis malis affliguntur.** About the time of the first complete edition of the *Colloquies* (1523) occurred the disastrous invasion of Italy by the French under Bonnivet. The Chevalier Bayard fell during the retreat. Then the imperial forces invaded southern France. Worse misfortunes were to follow. In 1525 Francis I was defeated and captured at Pavia, and in the following year he assented to the humiliating Peace of Madrid.

19. **e cupiditate principum.** So elsewhere Erasmus writes in bitter satire:—'Kings who are scarcely human are called *divine*; *serene* though they turn the world upside down in a tempest of war; *illustrious* though they grovel in ignorance of all that is noble.'

23. **suaque causa mundum—conditum.** Cf. his celebrated words, 'It is the people who build cities, but the madness of princes destroys them.' It is strange to think that now for the first time in modern history a new spirit began to call in question what had hitherto seemed the elementary principles of political order.

Page 11.

1. **non desunt qui—canant.** For this use of the subjunctive see F. 5.

contionatores. In another of the *Colloquies* a vagabond soldier is made to plead in self-defence that 'a Preacher gave out from the pulpit that war was just.'

2. **bellicum canant,** 'sound a martial note.' *bellicum* (neuter adjective) is a cognate accusative, representing *bellicum cantum*; see A. 6.

3. **istos—acie,** 'I should place your preachers in the front rank.' For *statuerem* see F. 2.

5. **curanda.** See H. 1.

8. **praeda,** i.e. some pension or snug appointment, which he hoped to get from a bishop; cf. below *episcopus nihil ostendit spei?*

9. **venabar—irata Delia.** For the construction see D. 2 (*h*). Translate, 'Yes, I did hunt, but found the goddess of Delos (Diana, the Huntress Queen) out of temper.' According to the legend, Diana and her brother Apollo were born in the island of Delos.

11. **rei nihil,** 'not a bit of reality,' i.e. 'no realisation' of my hope.

13. **tota plaustra spei,** a very vigorous expression,—'whole cart-loads of hope'; see B. 2.

sed praeterea nihil. He is thinking of the proverb, *vox et praeterea nihil.*

19. **pendent,** 'hang,' i.e. on the gallows of suspense.

24. **malim.** See F. 2.

25. **tibi ademptum est.** See C. 1 (*b*).

27. **licuit mihi vacuo viatori—canere.** He is thinking of Juvenal's line, *cantabit vacuus coram latrone viator.*

28. **numquid vis?** This is a polite formula used on taking leave of a person,—'have you any instructions for me?' 'can I do anything for you?'

Page 12.

1. **recta,** *via* understood; see D. 3 (*b*).

V.

Eusebius (*Mr Godliman*) invites Timothy and three other young friends to early dinner at his suburban cottage. Each of the four is to introduce an *umbra* or 'shadow,' i.e. a guest of his own, not directly invited by the host. It is to be noticed that the *prandium* (at 10 o'clock) is regarded as the first meal of the day; for the informal breakfast (*biberia* or 'drink,' English *bever*) was only gradually coming into vogue. See Introduction to Dialogue XII.

5. **cum—rideant**, causal; see F. 6.

9. **quod—iuvet**, generic; see F. 5.

10. **velut clavus clavo.** There is a Latin proverb, *clavo clavum eicere* 'to drive out one nail by another.'

12. **istos quidem**, 'yes, I should call them greedy.'

15. **cui cordi—hominum**, lit. 'who had pressure by crowds of men *at heart.*' For the locative see E. 1 (*b*).

20. **Socrates philosophus.** It has been remarked that Socrates was not so much a philosopher as a great cross-examining missionary, striving to convince all men that they had the conceit of knowledge without the reality.

urbes praeferebat agris. 'The philosophy of Socrates was in every sense the philosophy of the market-place. Very rarely he might be found under the shade of the plane-tree or the caverned rocks of the Ilissus, enjoying the grassy slope of its banks and the white and purple flowers of its agnus castus shrubs. But ordinarily, whether in the city, in the dusty road between the Long Walls, or in the busy mart of Peiraeus, his place was amongst men.... Gradually the crowd gathered round him. At first he spoke of the tanners and the smiths and the drovers, who were plying their trades about him; and they shouted with laughter as he poured forth his homely jokes. But soon the magic charm of his voice made itself felt. The laughter ceased; the crowd thickened; the gay youth, whom nothing else could tame, stood awestruck in his presence' (Dean Stanley).

21. **esset.** The subjunctive is due to virtual *oratio obliqua*; see F. 7 (iii).

urbes haberent unde disceret. Thus at the beginning of Plato's *Phaedrus* Socrates is represented as saying:—'I am a lover of knowledge, and the men who dwell in the city are my teachers, and not the trees or the country.' Then Plato shows us that, as the country is a novelty to Socrates, he is full of admiration for the beauties of nature, of which he seems for the first time to be conscious.

22. **in agris quidem esse,** depending on *dicebat* which is to be understood from *praeferebat.*

Page 13.

2. **multa docet contemplantem.** For the double accusative see A. 7.

6. **in eo secessu.** The 'retreat' is charmingly described in the *Phaedrus*; the passage is referred to at the beginning of the quotation from Dean Stanley given above.

11. **libet igitur—periculum facere?** 'would you like to make trial of this (i.e. of an excursion into the country)?'

13. **in crastinum diem,** 'for to-morrow.'

14. **mille tantum passuum abest.** See A. 4. The word *passus* denotes a Roman 'pace' (or double step) of five feet. Our military 'pace' (=Roman *gradus*) is 2½ feet. *mille passuum* is the Roman mile.

15. **plures sumus,** 'there are several of us.'

devoraremus. See F. 2.

18. **Horatius,** in *Epode* ii. 48 *dapes inemptas apparet.*

21. **insulis Fortunatis,** 'the isles of the Blest,' fabled by poets to be in the western ocean.

accedet—e cohorte gallina, 'a chicken from the farm-yard will be added.'

23. **age, non recusamus.** See note on *age, placet* (2, 23).

24. **umbram.** Horace, in giving an invitation, says *locus est et pluribus umbris* 'there is also room for several shadows,' i.e. introduced by one of the invited guests.

25. **cum sitis.** See F. 6.

numerum Musarum. See 23, 21.

28. **unum illud vos monitos volo,** idiomatic,—'I should like to give you just this one piece of advice.'

Page 14.

5. **famem**, alluding to the proverb, 'Hunger is the best sauce.'

9. **decima.** Erasmus uses our reckoning of the hours. In classical Latin *decima hora* would denote 4 P.M., the hours being reckoned from 6 A.M.

priusquam ingravescat. See F. 4.

10. **curabitur**, 'I will attend to your wishes.' For the idiomatic impersonal construction see note on *sudatum est* (5, 21).

VI.

The story of *The horse-dealer outwitted* is told with wonderful gusto, and it abounds in excellent Latin idiom. Erasmus, who was continually making long journeys on horseback, must have had a great experience of horses and horse-dealers. Such an expression as 'he gave the stable-man a shilling' will strike the reader as delightfully modern.

15. **cum—tum etiam accelerandum**, 'not only long, but also requiring speed.'

16. **adeo.** Note the frequency of the historic present in this lively narrative.

17. **dixisses.** See F. 2.

minime malum, 'not at all bad.'

18. **non nihil amicitiae**, 'some degree of intimacy.'

19. **opus esse strenuo equo.** See D. 2 (*d*).

20. **proinde—praestaret**, 'accordingly, if he had ever shown himself a kind friend to me, let him make good this reputation now.' For this jussive construction in *oratio obliqua* see F. 7 (i).

Page 15.

4. **eum—expetitum esse**, depending on *dicit*, which can be understood out of *probat*.

6. **conventum est**, 'an agreement was made.' The active *convenit* is used in the same sense; see 16, 27.

7. **mira alacritate.** See D. 2 (*f*).

8. **ferocem.** Note that *ferox* is generally used in a good sense, e.g. 'high-spirited' as here, 'warlike,' 'courageous.'

11. **specie**, 'in appearance'; see D. 3 (*d*).

iudicares. Cf. *dixisses* above.

12. **laboris.** See B. 4 and cf. 16, 12.

ego mecum, 'I said to myself'; cf. *tacitus secum cogitabat* (27).

13. **par pari referam.** Cf. 2, 4.

26. **nec pilo factum—macriorem**, lit. 'nor had he become leaner by a hair'; see D. 2 (*c*). We say, 'he had not turned a hair.'

30. **num mihi venalis esset equus**, 'whether I was willing to sell the horse.'

Page 16.

3. **pretio largo.** See D. 3 (*c*).

etiam si quis me ipsum cuperet emptum, 'even if he desired to purchase my very self.' For the idiom see 13, 28.

5. **Cretensem agebas cum Cretensi**, 'it was a case of cheat meeting cheat.' There was a proverb, *Cretensis incidit in Cretensem*. Cf. the words, 'the Cretans are always liars,' quoted by St Paul (*Titus* i. 12) from 'a prophet of their own,' probably Epimenides.

6. **quid multis?** Understand *loquar*. The ablative is instrumental. Translate, 'to make a long story short.'

7. **aestimavi—emeram**, 'I valued the horse at a considerably higher sum than I had given for him.'

non paulo, 'by not a little,'—ablative of measure; see D. 2 (*c*).

pluris, 'at a higher price'; see E. 2.

8. **homine.** Cf. 2, 25.

paro—edoctum, 'I procure a man to act a part for me in this drama, splendidly primed and coached.'

9. **qui—agat**, final; see F. 4.

17. **locum**, 'the position' of its stall.

18. **locator—tacere—praedicare.** See G. 2.

20. **semper ageret de uno illo**, 'talked all the time of that horse only.'

21. **si quidem**, 'since.'

25. **si res respondet**, 'if the article corresponds to it.'

26. **aestimavit aliquanto pluris.** Cf. *non paulo pluris* above.

27. **captans hoc lucri**, 'catching at this bit of profit.'

Page 17.

9. **regium, quod nullam patitur dilationem.** Cf. 1 *Samuel* xxi. 8 'The king's business required haste.'

19. **nihil habes quod mecum agas**, 'you have no complaint to make against me.'

20. **ad exhibendum equum.** *exhibeo* is a legal term. Cf. the term 'writ of exhibit,' to procure the production of something in court.

21. **exhiberet**, 'let him produce,'—jussive. The construction is the same as that of *praestaret* (14, 21).

25. **lucri**, not a partitive genitive; see B. 2.

27. **rogat ut boni consulam**, 'asks me to take it in good part,' lit. 'think of it *at good.*' For this use of the locative see E. 1 (*b*). So Ovid writes *carmen consule, Roma, boni* and again *consule missa boni* 'take in good part the things I have sent.' Cf. the similar phrase *aequi boni facere*, 'to rate at fair and good,' 'to be contented with.'

29. **verba dedi**, 'I gave mere words (not deeds),' i.e. 'I cheated.' Ovid has *curis dare verba* 'to beguile cares.'

Page 18.

4. **qua fronte—faceret?** 'with what expression of countenance or with what justice was he to do that?' For *faceret* see F. 1.

5. **ultro,** 'beyond,' 'further,' often, as here, in the sense of 'turning the tables' on an opponent.

VII.

Part of the 24th chapter of Charles Reade's *The Cloister and the Hearth* is based on this dialogue. This is how the novelist describes Gerard's arrival at a German inn, following Erasmus very closely:—'At present it looked more like a mausoleum than a hotel. Nothing moved nor sounded either in it or about it. Gerard hammered on the great oak door: no answer. He hallooed: no reply. After a while he hallooed louder, and at last a little round window opened; a man's head protruded cautiously, like a tortoise's from its shell, and eyed Gerard stolidly, but never uttered a syllable....'How am I to get within, an't please you?' At this the head popped in, as if the last question had shot it; and a hand popped out, pointed round the corner of the building, and slammed the window.'

10. **ne gravere commemorare,** 'not to mind telling me.'

20. **mota manu monstrat.** See D. 2 (*h*).

22. **celebrius,** 'more frequented (than usual),' i.e. rather a favourite one.

Page 19.

3. **audis,** 'you are told.'

5. **multo minoris.** See 16, 7.

6. **ubi consultum est equo,** 'when you have attended to your horse'; see C. 1 (*a*).

totus migras, 'you go every bit of you.'

9. **designant,** i.e. the hosts.

10. **exuant**, i.e. the guests.

12. **hic**, in Germany.

18. **ut eadem opera—omnibus**, 'that all may be served by the same expenditure of trouble.'

20. **quaerunt compendium**, 'they want to save time.'

24. **quid multis?** See 16, 6.

26. **turri Babel.** See *Genesis* xi. 1—9.

peregrinae gentis. See B. 5.

27. **qui cultu—prae se fert**, 'who by his dress shows some distinction.'

29. **novum—ex Africa.** He is thinking of the proverb, *ex Africa semper aliquid novi.*

Page 20.

1. **Romae.** See E. 1.

4. **multa vespera**, 'late evening.'

5. **barba cana, tonso capite.** See D. 2 (*g*).

7. **quo—eo.** See D. 2 (*c*).

8. **vehementior accenditur ignis.** This passage is thus reproduced in *The Cloister and the Hearth*:—'That worthy now returned with an armful of wood, and, counting the travellers, put on a log for every six; by which act of raw justice, the hotter the room, the more heat he added. When suffocation was far advanced they brought in the table-cloths; but oh, so brown, so dirty, and so coarse: they seemed like shreds from the mainsail of some worn-out ship.'

12. **non fero**, idiomatic. We say, 'I can't bear it.'

13. **barbatus Ganymedes**, a humorous description of the grim and shaggy head-waiter. The real Ganymede was a beautiful youth, who was made the cupbearer of Jupiter. Cf. *torvus ille Ganymedes* below.

14. **diceres.** See F. 2.

15. **ut minimum**, 'as the least number,' 'at least.'

25. **sedetur.** See note on *sudatum est* (5, 21).

26. **horam.** See A. 5.

29. **magna pompa.** See D. 2 (*f*).

30. **offas—iure**, 'chunks of bread soused in broth.'

Page 21.

1. **aliquid carnium recoctarum**, 'a dish of hashed meat.'

7. **alternis**, 'by turns,' 'alternately,' *vicibus* understood.

offas ac pultes, 'solid food and broth.'

10. **hoc est boni poetae**, 'this is characteristic of a good playwright'; see B. 2.

12. **hoc vescitur.** See D. 2 (*d*).

sedendum est. See G. 1.

15. **dictu mirum**, 'it is wonderful to relate'; see D. 3 (*d*).

17. **surda omnia**, 'everything is indistinct (*lit.* deaf),' i.e. 'there is a general hubbub.'

20. **vix credas.** See F. 2.

21. **saltando.** See G. 3.

23. **alterum**, 'his neighbour.'

25. **multam noctem**, 'dead of night'; cf. *multa est vespera* (20, 4).

26. **absolve—prolixi**, 'finish off (your account of) the dinner; for I too am weary of such a long one.'

29. **prodit ille barbatus.** This passage is thus given by Charles Reade:—'Entered grisly Ganymede holding in his hand a wooden dish with circles marked on it in chalk. He put it down on the table and stood silent, sad and sombre, as Charon by Styx waiting for his boat-load of souls. Then pouches and purses were rummaged, and each threw a coin into the dish.'

Page 22.

2. **alius atque alius**, 'one after another.'

8. **nemo reclamat iniquae rationi**, 'does no one object to the unfair reckoning?' Everyone has to pay the same, whatever he has had.

10. **quid tu es hominis?** 'what sort of fellow are you?'

nihilo plus. See D. 2 (*c*).

14. **eant cubitum.** See A. 3.

15. **civitatem Platonicam**, Plato's ideal state described in his *Republic*. It was a system of communism; this is what is referred to here. All the guests in the inn are to do alike.

18. **et praeterea nihil**. Cf. 11, 13.

27. **Longobardiam**, 'Lombardy,' a district of north Italy. The Longobardi, or rather Langobardi, were invaders from Germany. Their name probably does not signify 'Longbeards,' but 'dwellers on the *Lange Börde*,' a fertile plain on the left bank of the Elbe, where they are first heard of.

Page 23.

3. **nauta**. William is travelling by boat, on the Rhine probably.

4. **hora tertia**, 3 p.m. Cf. *hora a meridie quarta* (19, 14).

VIII.

This is a charming idyll, written in 1514. The nine Muses and three Graces are represented as visiting the earth to be present at the marriage of Erasmus's friend Petrus Aegidius (i.e. Peter Giles) to Cornelia. Writing to Sir Thomas More, from Antwerp in 1517, Erasmus says:—'Peter Giles and I are being painted in one picture, which we intend to send you as a present before long. He and his wife Cornelia send their kindest regards to you and your wife.' This picture was painted by Quentin Matsys. Strange to say, it has been cut in two; the Peter Giles is now in the collection of Lord Radnor at Longford Castle, and the Erasmus is at St Petersburg. Giles was very devoted to Erasmus; he had already begun to collect his letters, and published a collection of them as early as 1517.

6. **o deos immortales**. See A. 1.

12. **ad laevam**, 'towards the left (hand),' 'on the left.'

20. **quae hunc agitant**, 'what spectres are exciting my friend?'

21. **novem—Musae cum tribus Gratiis.** The nine Muses were, according to the early Greek view, the inspiring goddesses of song; in later times they were regarded as the patronesses of different kinds of literature and of the liberal arts, each Muse having a separate function,—e.g. Calliope the Muse of epic poetry, Clio the Muse of history, Urania the Muse of astronomy. They are represented as attending this wedding because of the great refinement of the bride and bridegroom. The Graces are three goddesses who enhance the pleasures of life by refinement and gentleness. To one form of loveliness—poetry—they are specially devoted, and on this account they are represented as the friends of the Muses.

22. **cultiores aut magis alacres,** 'more beautifully arrayed or with more eager looks.'

Page 24.

2. **quam—sibi haerent,** 'how sweetly they embrace one another,'—the ordinary attitude of the Graces in ancient art.

7. **hic,** 'on this occasion,' 'to see this vision.'

8. **fonte Musarum.** On mount Helicon in Boeotia, where the Muses loved to dwell, were their sacred fountains called Aganippe and Hippocrene.

10. **ego hausi e fonte Scoti.** John Duns the Scot, commonly called 'Duns Scotus,' was probably born at Duns in Berwickshire. Others derive his name from Dunston in Northumberland. He was a great teacher of the Franciscan Order, one of the most famous of the medieval theologians called Schoolmen, trained in the cloister and cathedral schools, which Charlemagne and his successors had founded. At the Revival of learning it was thought a mark of intellectual progress to have thrown off their yoke. Duns died in 1308. On his tombstone at Cologne is this epitaph:—

Scotia me genuit
Anglia me suscepit
Gallia me docuit
Colonia me tenet.

11. **lacus ranarum**, 'a pond-full of frogs,'—genitive of material; cf. *tota plaustra spei* (11, 13). It was customary for the friends of the New Learning to speak violently of Duns Scotus. Tyndale (writing in 1530) says:—'Remember ye not how the old barking curs, Dunce's disciples, the children of darkness, raged in every pulpit against Greek, Latin, and Hebrew.' And in 1535 one of Thomas Cromwell's Commissioners at Oxford writes:—'We have utterly banished Dunce from Oxford for ever. At New College we found all the great Quadrant Court full of the leaves of Dunce, the wind blowing them into every corner.' Champions of the Old Learning would constantly appeal to the authority of its famous doctor. Those of the New Learning would reply, 'Oh, you are a Dunsman,' or, more briefly, 'You are a Dunce.' Thus from the great conflict between the Old and New Learning we inherit the words 'dunce' and 'duncery.' It has been remarked that the fate of Duns was a hard one. The 'subtle doctor,' the 'wittiest of the School divines' could not have deserved that his name should have been turned into a by-word for invincible stupidity (Trench).

17. **spectaculorum perspicaces.** See B. 4.

19. **commodum**, 'just at the right time,'—an adverbial accusative. Similarly the adverbs *tum*, *primum*, and others are really accusatives. Plautus has *commodum adveni domum.* Such accusatives would fall under A. 7.

21. **intende**, 'strain your eyes,' 'look hard.'

24. **tantundem**, 'just a little bit.'

27. **oculos tuos obsedit Scotus**, with a play on the Greek word for 'darkness' (*skotos*); cf. the passage of Tyndale quoted above.

28. **non est quod crucieris**, 'there is no reason for torturing yourself.'

29. **tali praemio**, 'with such a recompense,' attendant circumstances; see D. 2 (*h*).

30. **Actaeon vidit Dianam.** According to the Greek legend, Actaeon was a famous huntsman, who saw the Huntress Queen bathing with her nymphs. Thereupon the goddess changed him into a stag; and in this shape he was torn in pieces by his own hounds.

Page 25.

8. **modo ne obstrepas**, 'provided only you do not interrupt.'

9. **velut asinus lyram.** 'The donkey and the lyre' was a Greek proverb.

11. **Lovaniensium Academiam.** Louvain is fifteen miles east of Brussels. At the end of the fifteenth century its University was perhaps the most famous place of education in Europe. Its competitive honours system—according to one opinion (probably incorrect) the model of the Cambridge Tripos—'contributed largely to raise Louvain to the high position which it attained before other universities were aroused from their fifteenth century torpor by the Revival of learning' (Rashdall). Erasmus in 1521 says that Louvain yields to Paris alone in its numbers—about 3000 students; and more flock there every day.

12. **bona verba**, 'speak words of good omen.'

14. **tot porci grunniunt.** The 'grunting hogs' are the monks, who still had great influence at Louvain and were bitterly opposed to Erasmus. He is probably also remembering that one of the four hostels in the University was designated *Porci*. In 1517 we find him staying at Louvain with the Orator of the University. Shortly afterwards he tried to settle there for about three years; but he could not make himself happy. 'Here there is snarling in abundance,' he writes; and again, 'Some Friars are beginning to incite the mob to stone-throwing.'

21. **amoenum exstruet templum.** This 'lovely temple' of the Muses is the *Collegium Trilingue*, the College of the Three Languages, i.e. for the study of Greek, Latin, and Hebrew. Money for its foundation, in fact his whole estate, had been left in his will by Jerome Buslidius, the friend of Erasmus and Peter Giles. He was very ill at this time; and, in view of his approaching end, the Muses are able to prophesy the building of the new College.

22. **versabimur Lovanii**, 'we will make Louvain our haunt.'

26. **ad mercatum**, Antwerp being one of the great commercial centres of the world. Peter Giles was Town Clerk of the city. Sir Thomas More in his *Utopia* speaks of seeing him there in Our Lady's Church, and dedicates the book to him.

Page 26.

2. **non puderet—Palladem**, i.e. though she is a virgin deity, referring back to the words, *quid virginibus cum nuptiis?*

5. **candidissimum**, 'most radiant,' 'unblemished'; cf. *candidissima pectora* below, which may be rendered 'most spotless souls.'

6. **omnibus deliciis politissimum**, 'richly embellished with every charm.' This description is borne out by these words in a letter of More to Erasmus:—'In all my journey I met with nothing I liked better than Peter Giles, no one so learned, witty, and modest, or so true a friend.' Cf. also the elaborate panegyric at the beginning of the *Utopia*.

9. **vel ipso digna Apolline**, specially honoured by the Muses; for he is often represented as their leader, and has the title *Musagetes*.

11. **a teneris annis**. Cf. the phrase *a puero*.

13. **epithalamium**. Erasmus, writing to Peter Giles from Basel in October, 1514, says:—'Your *epithalamium* would have been completed and published, had not my servant, without my knowledge, left the copy at Louvain.'

26. **istae verborum blanditiae**, 'those coaxing expressions.'

27. **in convivio**, 'at table.'

29. **audiebat fungus**, 'was called toadstool'; cf. the phrase *bene audire* 'to have a good reputation.'

Page 27.

1. **Gratiis iratis coierunt**, 'have been joined (i.e. been entered into) with the displeasure of the Graces'; see D. 2 (*h*).

6. **en tibi**, 'lo, you see,'—a good instance of the ethic dative.

8. **ad hanc**, 'up to the standard of this one,' 'compared with her.'

altera Venus invenusta est, 'the other goddess of love is unlovely,' i.e. the ordinary Venus who has to do with the loves of mortals.

10. **referunt**, 'reproduce,' 'represent'; cf. Virgil's beautiful line, *parvulus Aeneas qui te tamen ore referret.*

IX.

Capping stories has a strictly classical setting. A 'king' or president of the feast is chosen by throws of the dice. It is his duty to lay down laws and impose forfeits. The second and third stories designedly imitate the first, which they are intended to 'cap.' The conclusion *nisi iam pendet* is very Erasmian.

17. **ut unus—respondeam.** Our idiom is, '*if* I may answer alone in the name of the whole people.'

19. **talos—regnum—sortes.** He is thinking of Horace, *nec regna vini sortiere talis* 'no kingship of the wine shall dice assign thee.'

23. **vanum**, 'false,' the ordinary meaning of the word.

Page 28.

1. **quod felix faustumque sit**, a frequent formal phrase; see F. 1 (*b*). The words refer to what follows, i.e. *primum edico.* Translate, 'may this be lucky....'

3. **denario**, instrumental.

4. **in legitimis—habeantur**, 'let even those narratives that were made up on the spur of the moment be counted among lawful stories.'

13. **bonis avibus**, 'with good omens,' since omens were usually derived by the Romans from the flight or notes of birds. The word *auspicor* is contracted for *avispicor* 'I look at birds.'

14. **parum lepida—Batavam**, lack of grace and wit being a Dutch characteristic. Thus Lord Beaconsfield once spoke sarcastically of 'Batavian grace.'

15. **aliquot**, indeclinable, here stands for a dative; see C. 5.

16. **Macci**, a name derived from old Roman comedy.

17. **non ita diu est cum periit.** Our idiom is the same, 'it is not so long since he died.'

19. **novus hospes**, 'being a new arrival.'

23. **rogat num vellet.** After the historic present either primary or historic sequence is legitimate.

25. **induxit illi.** See C. 1 (*d*).

27. **duplicatis soleis**, ablative of description; see D. 2 (*g*).

30. **succinebat.** Horace has *succinit alter* 'the other chimes in.'

Page 29.

12. **ad hanc vocem**, 'at this cry.' Livy has *ad horum preces* 'at their entreaties.'

17. **cervisiae.** It is amusing to note that Erasmus, in a letter from Cambridge dated August 1511, says:—*cervisia huius loci mihi nullo modo placet* 'the beer of this place in no wise pleases me.'

omnes praebere sese—spectatores. See G. 2.

21. **domum rediit.** See A. 3.

23. **effugit—furem**, 'escaped the shoemaker, but not the (reputation of a) thief.'

26. **erat actio furti**, 'he was liable to proceedings for theft.'

28. **ea—intentata est**, 'yes, these were brought against him subsequently.'

30. **quid attulit Maccus?** 'what did Maccus allege in defence?' Cicero uses *adferre aetatem* 'to plead age as an excuse.'

Page 30.

3. **ultro deferente**, 'offering unasked.'

4. **se provocasse.** Supply *dixit* from *negabat* above.

7. **cursu.** See D. 3 (*d*).

8. **non multum abest.** See A. 5.

umbra asini, a Greek proverb for the subject of a trumpery dispute.

12. **Daventriae.** Erasmus was at school at Deventer. This was then the most celebrated school in Europe. See *Introduction*, p. viii.

13. **regnant piscatores, frigent lanii**, 'fishmongers are kings, butchers are out in the cold,' i.e. in Lent, a good time also for the 'fruit-woman' mentioned in the next sentence. For the metaphor in *frigent* cf. Erasmus's well-known words *in Italia frigent studia, fervent bella* 'in Italy wars are rife, learning is in a cold shadow.'

15. **proposita veno**, 'put out for sale'; see C. 6.

20. **annuenti.** See C. 1 (*a*). Translate, 'as he was nodding assent she poured into his cloak that amount of figs.' For *tantum ficorum* see B. 6.

24. **dissimulans**, 'pretending not to notice.'

26. **in populi corona agitur causa**, 'the case is discussed amid a ring of passers-by,'—*corona* being the ordinary word for the audience in a law-court.

28. **si vellet experiri—se acturum**, 'if the fruit-woman wanted to try her luck before a jury, he was willing to plead.'

Page 31.

2. **sed argenteae**, and therefore bulky. This explains *nummis turgidam.*

7. **commodaret—tantulum operae**, 'let him lend him just this little bit of assistance'; see F. 7 (i).

13. **mire congruere**, 'that it was a wonderful fit.'

18. **ut ea parte offenderet brevitas**, 'that its shortness on that side was offensive.'

19. **quid multa?** Supply *dicam*, and contrast *quid multis?* (16, 5).

22. **ut erat palliatus**, 'just as he was, in the robe.'

25. **creditum est.** Supply *ei*, and see note on *sudatum est* (5, 21).

28. **dignus qui—pereat.** See F. 4.

29. **tantus artifex**, 'such an artist' (in crime).

X.

Two brothers meet after a two years' separation. One has served as a soldier of fortune, i.e. a member of one of the mercenary bands led by *Condottieri* or leaders of hired troops. Unconnected with the people for whom they fought and always ready to change sides for higher pay, they were a terrible scourge to Europe. The seamy side of military life is well displayed by contrast with the character of the other brother, a monk of the best type, devoted to the life of a small Priory. He is a member of the Carthusian order, which took its name from the famous monastery *la Grande Chartreuse* near Grenoble. This order had many houses in England, of which the *Charterhouse* in London was the most important.

Page 32.

5. **caput rasum, nova vestis,** i.e. of a monk. *nova* here means 'strange.'

10. **cui—vestis mutata est.** See C. 5.

17. **nulli commisisti sanandum cerebrum.** See H. 1.

18. **te praecipitem dares,** 'threw yourself headlong.'

20. **itane videor?** 'do I really seem?'

22. **cum esset unde commode viveres,** 'when you had means on which to live in comfort.' For *unde viveres* see F. 5.

Page 33.

6. **piscium perpetuum esum.** Erasmus must be thinking feelingly of his own monastic life. He himself could not bear the smell or taste of fish. 'My heart,' he said, 'is Catholic, my stomach Lutheran.' Also he tells us that his own health was delicate, especially in Lent, because he abhorred fish.

9. **suilla,** *carne* understood.

13. **usu venit**, 'is usual,' lit. 'comes by custom,' *usu* being ablative of manner.

15. **consulto**, 'of set purpose,' strictly impersonal ablative absolute, 'thought having been taken.'

21. **modo—commoditatem**, 'provided that nothing is wanting to make life comfortable.'

27. **haec tabula.** He points to a map on the wall of his cell.

Page 34.

2. **offendit color.** The Carthusian habit was made of undyed wool.

5. **accipe vestem candidam.** The wearing of white garments by the newly baptised was the universal custom both in the Eastern and Western Church. Whitsunday is properly 'White Sunday,' because it was the favourite time for baptisms, at least in northern Europe (Skeat).

6. **haec vestis—studium**, 'this dress reminds me what I have promised, namely the unbroken pursuit of innocence.'

11. **quotiens—quaerere solent**, 'whenever they are planning some great achievement, are wont to retreat from the world.' So Gibbon, speaking of Mohammed's annual withdrawal from the world for religious contemplation, has the celebrated words :—'Conversation enriches the understanding; but solitude is the school of genius.'

13. **sodales omnium rerum**, 'companions in everything'; cf. *malorum socios* (36, 16).

14. **plures quam sedecim.** This means that the minimum number of monks usually in this priory was seventeen. A priory was a convent ruled by a Prior; see note on 35, 17. It was (1) sometimes due to an overflow from a very popular monastery; (2) sometimes it was an outpost of a monastery on some detached farm; (3) sometimes it was a decayed monastery which had seen better days and had become an appendage to a more flourishing house. Very small priories were discouraged by those who wished to preserve the true monastic spirit; for such institutions were apt to become lax

and degenerate. Hence the rule of the Carthusians and Cistercians required at least twelve members. In the history of the English Reformation the most flagrant abuses were found in the smallest houses.

15. **crebrius—expedit**, 'more frequently than I could wish or is expedient.' For *vellem* see F. 2.

22. **codicem**, 'manuscript' of the Latin Vulgate version of the New Testament.

23. **additus—discipulis**, 'having joined the two disciples on the road (to Emmaus) as an eloquent companion.' See *St Luke* xxiv. 13—32. The words *facundus comes* refer especially to verse 27.

25. **dulcissimum cordis ardorem.** 'Did not our heart burn within us, while he talked with us by the way?' (verse 32).

26. **reddidi—consilii**, 'I have rendered you an account of my choice.'

28. **ubi cessarent—medici**, 'where were all the good doctors loafing about,'—explained by 32, 15.

30. **vili salario conductus**, 'hired at paltry wages'; see D. 3 (*c*).

ad iugulandos homines. See H. 4.

Page 35.

1. **idque—capitis periculo**, 'and that at (*lit.* with) the peril of your life,' ablative of attendant circumstances; see D. 2 (*h*).

2. **neque enim—papaveribus**, 'for you had not to do with toadstools or poppies,' whose heads you could knock off without fear. He is thinking of the story of Sextus Tarquin and the poppy-heads.

10. **pro aris et focis**, a proverbial expression frequent in Latin.

11. **quid istud ad—mercenariam**, 'what is such patriotism compared with your mercenary service?' Cf. *ad hanc* (27, 8).

13. **non redemissem—nuce**, 'I would not have given a rotten nut for your soul.' See 37, 10.

15. **ita me—amet**, 'so help me Heaven!'

17. **Priorem.** There are two kinds of Prior (or Superior), —(1) the Prior of the Cloister, the lieutenant of the Abbot, his chief duty being to superintend the discipline of the monastery; (2) the Prior of the Convent, the head of a priory or convent of his own. The latter is here referred to; see note on 34, 14.

19. **stare loco.** See D. 3 (*a*).

24. **tibi—pendendum est.** See H. 1.

25. **nudo**, agreeing with *tibi*, 'unprotected.' So in Virgil *nudus ara* means 'plough with your coat off.'

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1. **multum aeris alieni conflavi**, 'I contracted a quantity of debt.'

11. **relinqui patrem et matrem.** See *Genesis* ii. 24 and *St Matthew* xix. 5.

12. **maerebat**, a strong word, 'was in the depths of woe.'

15. **hoc**, referring to what follows. So also *illud* below.

24. **minime aberat quin perirem**, 'I was within a hair's breadth of destruction.'

26. **cuidam—ballista**, 'some one firing a cannon (*lit.* stretching a catapult) burst it.' For the dative see C. 5.

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9. **quotam partem**, 'how small a part!' Ovid has *et sequitur regni pars quota quemque sui!*

18. **viderint**, future perfect, not perfect subjunctive; cf. Cicero *de te tu videris* 'you must attend to yourself,' and *viderint sapientes* 'wise men must see to it.' So the simple future sometimes has a jussive force; cf. *bibetis* 'you will kindly drink' (48, 4).

20. **de his a prandio**, 'more of this after dinner.'

XI.

This is a delightful contrast to the last dialogue. The picture of the Abbot is an extravagant caricature. His name Antronius is derived from Antron, a place in Thessaly celebrated for the huge size of its donkeys! The dense stupidity of this 'crass philosopher,' spiritual father of 62 monks, gives many openings for the quiet and polished wit of the learned lady, which culminates in the farcical prophecy that women will one day occupy the head-master's desk in the schools and the pulpit in the churches.

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3. **nescio an—matronae,** 'charming perhaps; but surely not at all becoming for a lady.' The adjectives are made to agree with *supellectilem.* It is amusing to find books spoken of as 'furniture'; for this is not without parallel in our day.

7. **tantus natu,** 'so advanced in age'; see D. 3 (*d*).

tum Abbas, 'moreover an Abbot.' *Abbas* means 'father'; it comes from the Syriac *abba*; cf. *Romans* viii. 15 and *Galatians* iv. 6. For the difference between Abbot and Prior see note on 35, 17.

15. **solis iis licet sapere,** infinitive as subject.

16. **male conectis sapere,** infinitive as object.

17. **non est muliebre sapere,** infinitive as subject.

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1. **modo suaviter,** *vivant* understood; cf. *modo ipse essem homo* (40, 24).

8. **o subtilem Abbatem!** See A. 1.

11. **libertate faciendi.** See H. 2.

quae velis, 'what *one* wishes.' The second person singular of the present subjunctive is frequently used in this general sense.

17. **nisi bonis animi**, 'unless (made so) by good qualities of mind,'—ablative of cause; see D. 2 (*b*).

19. **valeat—sapientia**, 'away with such wisdom as you describe.'

21. **ludere aleam.** *aleam* is cognate accusative. *ludere aleā* (instrumental) is also used.

26. **monachos.** Rutilius, a Latin poet who flourished at the beginning of the Fifth Century A.D. and who still clung to the old paganism, rightly derives *monachus* 'monk' from the Greek adjective *monachos* 'solitary':—

ipsi se monachos Graio cognomine dicunt,
quod soli nullo vivere teste volunt.

frequentes esse in libris, 'to be much engaged in books.' Cicero uses the adjective in the same way,—*erat ille Romae frequens* 'he was often at Rome,' *frequens Platonis auditor* 'an assiduous pupil of Plato.' Cf. also Horace's phrase *totus in illis.*

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5. **quam plurimum sapias.** See A. 6.

9. **non vacat sapere?** 'have you no time *for wisdom?*' Here we have the infinitive used as a dative case,—perhaps the original signification of the infinitive terminations. Note that the infinitive is not a 'mood,' but a verbal noun.

14. **tibi**, dative of person judging; see C. 3.

15. **usu venit.** See note on 33, 13.

23. **mea non magni referret.** See note on 40, 23.

27. **mihi sapio**, a good example of C. 1 (*a*); cf. next note.

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13. **bene prospectum est monachis illis**, 'you have made fine provision for those monks.'

17. **exspecto causam**, 'I am waiting for your reason.'

18. **quia—virtutem**, 'because it serves but little towards maintaining their virtue'; cf. *Medeae faciunt ad scelus omne manus* (Ovid).

24. **nesciunt Latine**, *loqui* understood; cf. *calles Gallice* (9, 7) and *discere Gallice* (42, 8).

25. **immo istinc—opera**, 'yes, there is very little danger on that score for any trouble you monks take.'

vestra opera, ablative of cause.

26. **hoc agitis**, idiomatic, 'you aim at this.'

30. **quid mihi citas vulgum?** 'why pray (*mihi*) do you quote the common people?' *mihi* is ethic dative.

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1. **quid mihi**, *citas* to be repeated from the previous sentence.

17. **cum parum illis supersit**, 'though they have little enough brains to spare.' The subjunctive is concessive; see F. 3.

19. **mihi quantulumcumque est**, 'my little store of brains.'

24. **scurrarum.** The word *scurra*, originally used in a good sense, 'wit' or 'man about town,' came to signify 'parasite' or 'buffoon' as here.

30. **quanto plures.** See D. 2 (*c*).

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4. **contigerit**, causal subjunctive; see F. 6.

12. **si—sapientia.** *sapientior* must be understood at the beginning of this sentence.

14. **quidquid—comparatum est**, 'whatever has been gained by the greatest toils you please.'

24. **ea demum bis stulta est**, 'she, when you come to her, is doubly a fool.' For *demum* denoting a climax cf. *tum demum* 'then and not till then.'

25. **nescio quomodo**, 'somehow or other.'

26. **clitellae non conveniunt bovi.** There was a Latin proverb, *clitellae bovi sunt impositae* 'the saddle is on the wrong beast.'

28. **rara avis.** This proverb referred originally to the fabulous bird phoenix, which, according to one legend, appeared in Egypt at intervals of more than 1400 years.

29. **Caesares**, here 'emperors' generally. The title belongs strictly only to the early Roman emperors of the Caesarean house. It appears in the German *Kaiser* and the Russian *Czar*.

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1. **usque adeo rarum**, 'so very rare.'

3. **mulieres nobilissimae.** See Green's *English People*, p. 304:—'Henry VIII, bitterly as he had disappointed its hopes, remained the steady friend of the New Learning. Through all the strange changes of his terrible career the King's Court was the home of letters. Even as a boy his son, Edward the Sixth, was a fair scholar in both the Classical languages. His daughter Mary wrote good Latin letters. Elizabeth, who spoke French and Italian as fluently as English, began every day with an hour's reading in the Greek Testament, the tragedies of Sophocles, or the orations of Isocrates and Demosthenes.' Then Lady Jane Grey was a great 'humanist'; and it is noteworthy that six of the Cambridge Colleges were founded by *mulieres nobilissimae*.

5. **res eo tandem evadet**, 'things will come at last to such a pass.'

11. **scaenam—persona—partes**, all theatrical terms; cf. *actores fabularum—scaenis—choros—actus* (21, 6). Note that *persona* is here used in its original sense of 'mask,' i.e. 'that through which one speaks' (*per-sono*).

14. **suavius**, 'right pleasantly,' *lit.* 'more pleasantly than usual'; cf. *celebrius* (18, 22).

XII.

The schoolboy's day is a small portion of a long dialogue on *The boy's religion.* Gaspar, who is a day-boy, is called at 5. In those days morning school began at 6, and went on till 9

or later. Breakfast (at about 8) was introduced in schools and universities in the fifteenth century; but it was long regarded as an 'extra,' to be dispensed with by the more hardy and economical students. It was a very informal meal, consisting of a mug of beer and a crust of bread. Gaspar's family have dinner (*prandium*) at 10. Supper (*cena*) would be at 6 or thereabouts.

19. **praestas ista quae doces,** 'do you practise what you preach?'

21. **quomodo potes pro virili?** Erasmus is playfully taking unfair advantage of his young friend; for *pro virili parte* is a stereotyped phrase, which must not be pressed; it merely means 'to the best of my power.' Cicero has *plus quam virilis pars postulat* 'more than my proper share requires.'

qui sis puer, 'seeing that you are only a boy'; see F. 6.

22. **meditor,** 'I think over (my life).'

23. **ineo rationem,** a commercial metaphor,—'I open an account.'

si quid cessatum fuerit, 'if there has been any slackness'; see note on 5, 21.

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3. **nihil celabo—sodalem.** See A. 7.

6. **voluerit.** The subjunctive is due to virtual *oratio obliqua*; see F. 7.

14. **ludum litterarium,** the full expression. So Livy has *litterarum ludi.* Generally *ludus* alone is used for 'school,' e.g. 20 (below) and 46, 3. Sometimes *schola* is employed, e.g. 23 (below). It is curious to find the same word *ludus* meaning both 'play' and 'school.' It gets the latter signification through that of 'a place for practice or exercise'; cf. *gladiatores in ludo habebat* 'he had gladiators in a training-school' (Caesar).

16. **vapulem.** How does *vapulo* obtain its passive meaning? Strictly it is a neuter verb, probably connected with *vapor* 'heat,' 'steam.' Hence it is appropriately used of one 'stewing'

under the rod. In Plautus a 'chef' is made to say *coctum ego non vapulatum conductus fui* 'I have been hired to cook, not to stew' or 'be warmed up.' Cf. Shakespeare, *King John*, II. i. 139, 'I'll smoke your skin-coat, an I catch you right.'

20. **si quid—obeo**, 'if there is some piece of attention to be shown to my parents, I perform it.'

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1. **actis gratiis**, 'having said grace.'

5. **a cena.** Cf. *a prandio* (37, 20).

7. **familiae**, 'household,' rather than 'family.'

11. **totum**, 'wholly.' For this idiom cf. *totus migras* (19, 6).

XIII.

We have here some good table-talk on the Stoics and Epicureans, and on an opinion of 'some first-rate experts in supper philosophy.' Erasmus is called away from table by a servant of Sir Thomas More. His master is passing through Holland on his way to Germany.

15. **accumbite.** See 20, 22.

16. **vivamus.**

'Live while you live,' the Epicure would say,
'And snatch the pleasures of the present day.'

cutem curemus, i.e. 'let us look after ourselves,' an Horatian expression. Virgil has *corpora curant*.

17. **Epicurei**, the followers of Epicurus. He established his philosophic school in the celebrated 'Garden of Epicurus' at Athens. Though he held that pleasure was the chief good, his mode of life was simple and temperate. 'Pleasure' with him really consisted in pure and noble mental enjoyment, in freedom from pain and from all influences which disturb our peace of mind. He died in 270 B.C. at the age of 72. His views are best known to us through Lucretius' poem *de rerum natura*.

nihil nobis cum fronte Stoica, 'we have nothing to do with the Stoic frown.' The Stoics were so called from the *Stoa* or *Porch*, a colonnade at Athens, where their founder Zeno taught. It was adorned with paintings by the great artist Polygnotus.

23. **hominis summum bonum,** the highest good attainable in human life.

nescio quo honesto, 'by some sort of moral goodness.' *honestum* is very often used as a substantive in Cicero; it is a synonym of *virtus*. The *nescio quo* is depreciatory.

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2. **felicitatem voluptate terminant,** 'define happiness by pleasure,' or, in other words, pleasure is their *summum bonum*.

4. **Zenonem.** It is said that Zeno presided over the Stoic school at Athens for 58 years and died at the age of 98. The dates of his birth and death are not known. He is thought to have been still alive in 260 B.C.

Epicurum vivo, 'I live the life of Epicurus,'—a very bold use of the cognate accusative, bolder than *Chrysippum agis* 'you act Chrysippus' (line 27).

6. **pallio tantum—philosophi,** 'philosophers only in respect of the (threadbare) cloak and (unkempt) beard,'—the traditional get-up of the philosopher. For the ablatives see D. 3 (*d*).

9. **Herculem me praestabo,** 'I will show myself a Hercules,' whose task it was to rid the earth of noisome beasts.

13. **nihil edacius—mendacius nihil.** The neuters are idiomatic.

20. **colore.** This and the four ablatives which follow are causal.

26. **carmina condis.** Cf. Milton, *Lycidas*, 'build the lofty rhyme.'

27. **Chrysippum.** Chrysippus was a very celebrated Stoic teacher. He was considered the Pillar of the Stoic Porch. He died in 207 B.C., aged 72.

Melissa tibi opus est. See D. 2 (*d*).

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1. **argutiis**, 'the subtleties' of his logic.

2. **fuerit**, the ordinary tense in a consecutive clause of this type.

4. **bibetis**, a mild jussive, 'you will please drink,'—a common way of giving a command in Latin.

6. **tibi sit bono**. See C. 6.

9. **eiusdem generis sextarios duos**, 'two bottles of the same brand.'

10. **te convenire**, 'to have an interview with you'; see A. 1.

13. **e Britannia advenisse**. The scene is probably laid at Rotterdam.

16. **subducatur ratio**, i.e. in order that Erasmus may pay his share.

19. **fabula**, here in the sense of 'play'; contrast *fabulam narras* (47, 28).

20. **valete et plaudite**. At the conclusion of a Latin play one of the actors would call out *plaudite*.

XIV.

This is taken from the long *Religious symposium* of Erasmus. It contains one of his most striking sayings:—'Perhaps the spirit of Christ is poured more widely than is admitted in our interpretation.' This is illustrated by a quotation from Cato's famous speech in Cicero's *de senectute* and by reference to statements of Socrates as given by Plato. The words *Sancte Socrates, ora pro nobis* have almost passed into a proverb. 'Socrates a Christian Saint' has been the theme of not a few writers, ancient and modern.

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3. **veteribus**, i.e. non-christian classical writers.

5. **et fortasse—interpretamur.** Erasmus's suggestion is supported by what is probably the correct interpretation of *St John* i. 9, 'There was the true light, even the light which lighteth every man, coming into the world,' i.e. throughout human history.

7. **apud nos in catalogo**, 'in our list,' i.e. 'in our calendar.'

8. **M. Tullii**. The full name was Marcus Tullius Cicero. He is often spoken of as Marcus Tullius. When the presiding magistrate in the Senate called on him to speak, he would say, *dic Marce Tulli*. Old English writers often call him 'Tully.'

10. **senex scripsit de senectute.** The *Cato maior* or *de senectute* was written in 44 B.C. In the following year Cicero was put to death, aged 63.

11. **carmen—cycneum.** Similarly Cicero himself applies the term *cycnea vox* to the last speech of the great orator Crassus.

12. **haec verba**, put by Cicero (*de senectute*, 83, 84) into the mouth of Marcus Cato the Elder, who died in 149 B.C. at the age of 85.

14. **si quis—largiatur—recusem.** 'The present subjunctive is noticeable. Strictly, an impossible condition should require the past tense; but in vivid passages an impossible condition is momentarily treated as possible' (Reid).

ut ex hac aetate repuerascam, 'to return to childhood from my present time of life.'

16. **quasi decurso spatio,** 'when I have run my course, so to speak.' The *quasi* is an apology for the metaphor.

carceres. At the starting-place in the Circus Maximus at Rome there were vaulted chambers called *carceres* or 'prisons,' each constructed to hold a chariot and horses. At one time there were as many as twelve of these. Their front doors opened on to the arena; and at a given signal these were thrown open simultaneously. Compare the 'starting-gate' of the modern race-course.

18. **habeat sane**, 'granted that it does have (toil).' For the concessive subjunctive see F. 3. *sane* is very often used to mark a concession.

24. **commorandi—deversorium**, 'a hostelry wherein to sojourn'; cf. *Hebrews* xiii. 14, 'Here have we no continuing city, but we seek one to come.'

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4. **hactenus Cato**, *loquitur* understood.

5. **colloquia monachorum**. Cf. *colloquia scurrarum* applied to the converse of monks (42, 24).

7. **apud Platonem**, i.e. in the dialogue called *Phaedo*, at the end of which the last scene is wonderfully described.

19. **cicutam**. Poisoning by hemlock was the ordinary mode of execution at Athens.

Critoni. Crito was one of the favourite disciples of Socrates. One of Plato's dialogues is named after him. There we are told how Crito tried without success to persuade his master to escape from prison.

22. **boni esse consulturum**, 'will take in good part'; see note on 17, 25.

26. **vix mihi tempero quin dicam**, 'I can scarcely refrain from saying.'

GENERAL NOTES

ON SOME PARTS OF LATIN SYNTAX.

The references are to the pages and lines of the Text.

A. ACCUSATIVE.

The chief uses of the Accusative are:—

(1) **Accusative of the direct object, after transitive verbs:**

hic franget *fores.* 1, 2.
satis momordisti *labrum.* 7, 11.

Sometimes after intransitive verbs,—'construction according to sense':

te convenire vult. 48, 10.

Sometimes in exclamations, really the object of some verb understood:

o *vires Herculeas!* 7, 12.

(2) **Accusative as subject of the infinitive.** See G. 3.

(3) **Accusative of goal of motion:**

est iter *Antverpiam.* 25, 25.
domum rediit. 29, 21.

Except with the names of towns and small islands, *domum* and *rus*, prepositions (e.g. *ad*, *in*) are required:

venit *ad civitatem.* 28, 18.
contigit ire *in Germaniam.* 18, 9.

The supine in *-um* (really the accusative of a verbal substantive) is an example of action regarded as the 'goal of motion':

ceteri eunt *cubitum*. 22, 13.
venturus *numeratum* pecuniam. 17, 30.

Cf. the phrase *exequias eo*, 'I go to a funeral.'

(4) **Accusative of extent of space**:

mille tantum passuum abest. 13, 14.

(5) **Accusative of extent of time**:

rogo ut equum alat *dies aliquot*. 15, 21.
annos natus *viginti octo*. 33, 16.
sedetur ferme *horam*. 20, 25.

(6) **Accusative of extent of action**:

si *quid* quereris, statim audis. 19, 3.
ecquid cordi fuit haec ambulatio? 3, 10.
vicimus *quindecim*. 4, 26.

The **cognate accusative** (e.g. *magnam pugnam* pugnavimus) comes under this head; and includes such constructions as:

canis *triumphum*. 5, 8.
ludere *aleam*. 39, 21.
sonasne probe *sermonem Gallicum*? 9, 11.

(7) **Double accusative**:

multa docet *Phaedrum suum*. 13, 7.
nihil celabo tam *fidum sodalem*. 45, 3.

B. GENITIVE.

The Genitive denotes connexion of various kinds.

(1) **Genitive of the possessor**:

tergum *equi*. 15, 24.
hoc est *boni poetae*. 21, 10.
omnium est bene vivere. 38, 18.

(2) **Genitive of material or definition** (showing in what a thing consists):

puellarum chorus. 23, 14.
certamen *mittendi globi*. 6, 2.
habet offas *panis*. 20, 30.
praestat hoc *lucri* facere. 17, 25.
[*lucri facere* denotes 'to make of gain,' i.e. 'to gain.']

(3) **Genitive of the subject** (corresponding to the subject of a verb):

hic est *belli* ludus. 10, 9.
cupiditas *principum*. 10, 19.
colloquia *scurrarum*. 42, 24.

(4) **Genitive of the object** (corresponding to the object of a verb):

certaminis spectatores. 29, 18.
cura *rei domesticae*. 40, 12.
vestri cultor. 26, 11.

Sometimes we can only decide from the context whether a genitive is subjective or objective.

Many verbs and adjectives take an objective genitive, e.g. those denoting *skill*, *fulness*, *want*, and various kinds of *feelings*.

nos *sodalicii* non paenitet. 4, 7.
me taedet tam *prolixi*. 21, 26.
spectaculorum perspicaces. 24, 17.
librorum plena sunt omnia. 38, 6.
laboris patiens. 16, 12.
discendi cupidus. 12, 21.
perparcus temporis. 45, 24.

(5) **Genitive of description**:

res *haud magni pretii*. 1, 6.
si quis *peregrinae gentis*.... 19, 26.
istius modi nuptiae. 26, 30.

(6) **Genitive of the part** (or 'partitive genitive'), **depending on substantives, adjectives, or pronouns:**

pars *victoriae.* 6, 9.
non sat est *malorum.* 9, 22.
spei permultum, sed *rei* nihil. 11, 11.
captans hoc *lucri.* 16, 27.
tantulum *operae.* 31, 7.
laboris aliquid. 43, 16.

C. DATIVE.

The Dative denotes (A) the person or thing concerned,—uses (2) to (5) given below being special examples of (1); (B) tendency or purpose, i.e. (6) below.

(1) **Dative of person or thing concerned:**

(*a*) *Dative of advantage*:
non *omnibus* sum domi. 2, 5.
sibi sapiunt sues. 40, 28.
sibi cavent in castris. 11, 4.
consultum est *equo.* 19, 6.
commodiora servant *venturis.* 19, 2.

(*b*) *Dative of disadvantage*:
quae erit *victo* poena? 6, 14.
periit *tibi* syllabarum quantitas. 9, 16.
alter *alteri* in mora est. 31, 27.
cicatrices pinxerunt *tibi* faciem. 36, 19.
After verbs of *taking away*:
nihilne *tibi* ademptum est? 11, 25.
iucunditati ne senectus quidem detrahet. 26, 20.

(*c*) *Ethic dative* (denoting the person interested in a statement), only personal pronouns in lively expressions:
tu *mihi* consiste a tergo. 4, 10.
en *tibi* advenit Venus. 27, 6.
totus alius *nobis* redisti. 9, 1.

(*d*) After many compound verbs, transitive and intransitive:

nimium adsides *libris.* 3, 5.
ego *reti* adsistam. 4, 9.
tibi Fortuna adspiravit. 8, 1.
incidit *mihi* iter. 14, 15.
reclamat *iniquae rationi.* 22, 8.
ocreas induxit *illi.* 28, 25.

(*e*) After many adjectives, especially those denoting *nearness*, *likeness*, *fitness*, and their opposites:

erit *utrique* commodum. 10, 4.
ocreae aptae *tibiis* illius. 28, 24.
abeo *dolenti* similis. 17, 26.

(2) **Dative of remoter object:**

(*a*) After transitive verbs of *giving*, *telling*, and the like:

dabimus *tibi* maritum. 5, 18.
mihi narras negotiatores avaros. 12, 11.
par *pari* referam. 15, 13.

(*b*) After intransitive verbs of *sparing*, *trusting*, *obeying*, and others:

ancillae tuae credidi. 2, 1.
ne *Musis* quidem parcitur. 8, 21.
oboedire *bono viro.* 35, 16.
prandentibus ministro. 45, 30.
persuadent *sibi* se deos esse. 10, 23.
ei nubet Cornelia. 26, 9.
Eutrapelo favit Iupiter. 27, 20.
ego *mihi* gratulor. 43, 4.

(3) **Dative of person judging:**

mihi videris cocleae vitam agere. 2, 7.
mihi vel immori studiis dulce est. 3, 7.
quid *tibi* est suavissimum? 39, 24.

(4) **Dative of the possessor**:

est *mihi* praedium. 13, 12.
abi *tibi ipsi* Mercurius. 1, 13.
quid *Musis* cum Marte? 8, 20.
quid *tibi* venit in mentem. 23, 15.
annuenti ficos effudit in gremium. 30, 20.

(5) **Dative of the agent**, used with the gerundive, perfect passive, and adjectives in *-bilis*:

quibus vestrum numen est venerandum. 25, 16.
cuidam tendenti rupta est ballista. 36, 26.
cui vestis mutata est. 32, 10.

This dative is really a dative of 'person concerned,'—the last example not differing practically from *bene prospectum est monachis illis* (41, 13), 'fine provision has been made *for those monks*.'

(6) **Dative of tendency or purpose**:

(*a*) *Work contemplated*:

proposita *veno* erant. 30, 16.

(*b*) *Predicative dative*, denoting that which something serves as or occasions,—sometimes in connexion with dative of 'person concerned,' sometimes alone:

vobis *damno* fuerit. 4, 17.

D. ABLATIVE.

The three main uses of the Ablative in Classical Latin—Ablative proper, Instrumental, and Locative—correspond to three Cases which in early Latin were distinct in form also.

(1) **Ablative proper** (denoting **from**):

(*a*) *Place whence* (including *separation* and *origin*):

nunquam exeunt *civitate*. 33, 22.

Often with a preposition:

decet redire *e bello*. 32, 14.
me *a publico* cohibet. 2, 13.

(*b*) After verbs and adjectives denoting *want* or *deprivation*:

quo ego careo. 33, 25.
equo me spoliavit. 18, 6.

(*c*) *Comparison* or *difference from*:

me peritior es. 4, 1.

(*d*) *Agency*, regarded as coming *from* a person,—with preposition *a* or *ab*:

ab illis delusus. 14, 13.
Cf. periculum erat *a me*. 11, 27.
'There was danger *from me*.'

(2) **Instrumental ablative** (denoting **by, with**), including the 'sociative' uses:

(*a*) *Ordinary instrumental use*:

calcaribus armatus. 17, 2.
voluptas *voluptate* pellitur. 12, 10.
denario multetur. 28, 3.
quid *multis*? 16, 6.

(*b*) *Cause* and *Means*:

cupio *virtute* vincere. 7, 17.
bellis fervent omnia. 8, 19.
hoc clarior est victoria. 8, 4.
felix *bonis* animi. 39, 17.

(*c*) *Measure of difference*:

nec *pilo* factus macrior. 15, 26.
nihilo plus solves. 22, 10.
quanto plures videmus! 42, 30.
quo plures adesse videt, *eo* vehementior accenditur ignis. 20, 7.

(*d*) With certain adjectives, reflexive verbs, and *opus est*:

fabulis pleni libri. 41, 20.
non utar *dolo malo*. 7, 17.
nemo *hoc* vescitur. 21, 12.

quid opus *his iurgiis?* 17, 17.
lit. 'what work is to be done by...?' i.e. 'what need is there of...?'

N.B. The verbs in the above examples have a reflexive sense,—*utor* 'I employ myself (with),' *vescor*, 'I feed myself (with).' Hence the use of the instrumental ablative with these words.

(*e*) *Accompaniment*:

magistris haudquaquam mutis didici. 9, 10.
bonis avibus auspicabor munus. 28, 13.

Generally with preposition *cum*:

migras *cum ocreis, sarcinis, luto.* 19, 7.
simul *cum dicto* coniecit se in pedes. 29, 10.

(*f*) *Manner*:

quo pacto didicisti? 9, 9.
modis omnibus do operam. 45, 15.
dic mihi *bona fide.* 29, 2.
pulchrum est *arte* vincere. 4, 22.
insequitur *maiore voce* quam *cursu.* 30, 23.
qua fronte aut *quo iure* id faceret? 18, 4.
hoc illis *usu* venit. 33, 13.

(*g*) *Quality* and *Description*:

famulus *barba cana, vultu torvo.* 20, 5.
pari fortuna sumus. 5, 15.

(*h*) (i) *Attendant circumstances*, including
(ii) *Ablative absolute* (so called);

(i) *aliquo periculo* certandum est. 3, 13.
ne *tali praemio* videas Musas. 24, 29.

(ii) simile accidit *me puero.* 30, 12.
sublato caseo prodit ille. 21, 28.
venabar, sed *irata Delia.* 11, 9.
Macco coniciente oculos rogat sutor. 28, 22.

N.B. Such sentences as the following help us to understand that the term *ablative absolute* is a misleading one:

melius canit Gallus *loto gutture.* 8, 14.
stabulum *mota manu* monstrat. 18, 20.

We cannot regard these ablatives as really *absolute*, i.e. 'set free' from the frame-work of the sentences. We may translate, '*with* his throat washed' and '*with* a wave of the hand.'

(3) **Locative ablative** (denoting **in, on, at**):

(*a*) *Ordinary locative use*:

iubet te stare *loco.* 35, 19.
ea parte offendit brevitas. 31, 18.

Often with preposition *in*:

peiore in loco non potest esse. 11, 7.
sunt *in Hispania*, sunt *in Italia.* 44, 2.

(*b*) *Way along which*:

ne musca quidem *hac* transvolabit. 4, 12.
abeo *recta* domum. 12, 1.

(*c*) *Price at which*:

venale *pretio largo.* 16, 3.
magno steti patri meo. 1, 7.
emeram *quindecim aureis.* 17, 23.
aestimarat *triginta duobus.* 17, 24.

(*d*) *Part concerned* and *Respect in which*:

viribus non tibi cessero. 8, 1.
specie insignes. 15, 11.
tantus *natu.* 38, 7.
dictu mirum. 21, 15.

N.B. The supine in *-u* is really the ablative (perhaps sometimes the dative) of a verbal noun.

(*e*) *Time at which* and *in the course of which*:

qua hora libet prandere? 14, 7.
tempus *quo* regnant piscatores. 30, 13.
qua aetate sibi notus esse potest. 33, 17.

E. LOCATIVE.

Some examples of an old Locative case survive in Latin, the termination being *-i* in the singular. In the plural the Locative terminations cannot be distinguished from those of the Ablative.

(1) **Place at or on which:**

(*a*) Ordinary use:

Romae, *Lutetiae*, *Venetiae* nemo miratur. 20, 1.
versabimur *Lovanii*. 25, 23.
estne Ioannes *domi*? 1, 9.
foris nihil est negotii. 2, 11.

N.B. *Romae* represents *Romai* of old Latin; cf. *Carthagini* 'at Carthage.' With *foris* cf. *Athenis* 'at Athens.'

(*b*) Metaphorical use:

cordi fuit haec ambulatio? 3, 10.
[*cordi* denotes 'at heart.']

(2) **Price at which:**

quanti certabimus? 3, 12.
non *magni* referret. 40, 23.
rogat ut *boni* consulam. 17, 27.

Cf. the similar use of *parvi*, *plurimi*, *minimi*, *nihili*.

N.B. The genitives *pluris* and *minoris* are used (by false analogy) to denote *price*:

aestimavi non paulo *pluris*. 16, 7.
multo *minoris* vendunt. 19, 5.

F. SUBJUNCTIVE MOOD.

The chief uses of the Subjunctive are:—

(1) **Jussive Subjunctive**, i.e. in (*a*) *commands*, (*b*) *wishes*, (*c*) *prohibitions*:

(*a*) *fiat* sortitio. 4, 5.
sint pares sphaerae. 6, 23.
definiant arbitri. 7, 27.

(*b*) *adsit* Fortuna. 6, 21.
bene *vertat*. 7, 19.
floreat Germania. 8, 9.

(*c*) *ne* ante tempus *riseris*. 7, 21.

The Jussive Subjunctive is sometimes used of events no longer possible, the tense being imperfect or pluperfect.

utinam huc *deflexisses*. 36, 3.

When used in questions, the Jussive Subjunctive is sometimes called 'Deliberative.'

qua fronte id *faceret*? 18, 3.

(2) **Potential Subjunctive**, used of events which *might happen* or *might have happened*, sometimes called 'Subjunctive of imagination.'

vix *credas*. 21, 20.
malim et onus et periculum. 11, 24.
minus *discernas* ovum ab ovo. 7, 6.
fortasse *redderet*. 22, 6.
istos *statuerem* in prima acie. 11, 3.
plus scio quam *vellem*. 14, 13.
dixisses ferocem esse. 15, 8.

The Subjunctive of conditional statement belongs here. [Some think that in the examples just quoted there is a suppressed condition: e.g. *dixisses* might mean 'you would have said, *if you had been there*.']

peccatum *sit*, si quis *dicat*. 21, 11.
possem, si *adesset* laurus. 24, 15.
nisi laterculus *obstitisset*, te *vicissem*. 7, 14.

N.B. the vivid constructions:

viceramus, si tuo *constitisses* loco. 4, 27.
erat, nisi secus *esset visum* superis. 9, 23.

(3) **Concessive Subjunctive:**

fiet, dummodo *dicas*. 2, 19.
non magni referret, modo *essem* homo. 40, 24.
quamvis *sim*, tu felicior. 4, 2.
sed *habeat* sane. 49, 18.

(4) **Final Subjunctive**, i.e. denoting *purpose*:

non vivimus ut *studeamus*. 3, 5.
curant ut extremus actus *sit* optimus. 21, 8.
paro (hominem) qui mihi partem *agat*. 16, 8.
designant cubicula, ubi sese *exuant*. 19, 9.
do operam, ne merito *vapulem*. 45, 16.
certandum est, ne *frigeat* ludus. 3, 13.

Often in clauses introduced by conjunctions meaning 'until,' when the notion of *expectancy* (and therefore *purpose*) is present:

deponunt pecuniam, donec *expleatur* pinacium. 22, 3.
libet prandere, priusquam *ingravescat* aestus. 14, 9.

(5) **Consecutive Subjunctive**, i.e. denoting *consequence*. The 'generic' use of the Subjunctive (i.e. denoting *kind* or *class*) comes under this head.

efficiam ut *audias*. 25, 2.
quid accidit Gallis ut bellum *suscipiant*? 9, 28.
non desunt contionatores qui bellicum *canant*. 11, 1.
dignus qui non uno suspendio *pereat*. 31, 28.
est quod *agam* domi. 2, 11.
non est quod *crucieris*. 24, 28.

(6) **Causal Subjunctive:**

cum omnia *rideant*, miror. 12, 5.
creditum est, cum *viderent*. 31, 25.
probus es qui ista *cogites*. 45, 19.

The *temporal* use of the Subjunctive (i.e. 'historic *cum*' with imperfect or pluperfect subjunctive) is often hardly distinguishable from the *causal* use, from which it is developed.

cum *instaret* ille, hic inquit. 16, 23.
cum cives *prosiluissent*, cohibuit Maccus. 29, 14.

(7) **Subjunctive in dependent statements:**

(i) in dependent 'jussive' clauses, i.e. containing (*a*) *commands*, (*b*) *wishes*, (*c*) *prohibitions* :

(*a*) rogo ut equum *alat*. 15, 20.
cum clamassem, aut equum *exhiberet* aut emptorem, tandem numerat pretium. 17, 21.
narro rem esse gravem; proinde se bonum nunc *praestaret*. 14, 19.

(*b*) quaeso te ut *narres*. 23, 1.

(*c*) edico ne quis *proferat* praeter ridiculas fabulas. 28, 2.

(ii) in dependent questions:

roga ipsum an *velit* nunc esse domi. 1, 11.
rogabat num mihi venalis *esset* equus. 15, 29.
quid mali *allaturi sint* nescio. 10, 16.
numerat quot *sint* in triclinio. 20, 7.

(iii) in subordinate clauses of *oratio obliqua* or virtual *oratio obliqua* :

dicebat illic esse quaestum, ubi *esset* populus. 12, 16.
urbes praeferebat agris, quod *esset* discendi cupidus. 12, 20.
iussit me adesse, nisi *vellem* relinqui. 23, 4.
negabat se emisse, sed quod *delatum fuisset* accepisse. 30, 27.

G. INFINITIVE.

The chief uses of the Infinitive are:—

(1) **Infinitive as subject:**

non est muliebre *sapere*. 38, 17.
pulchrum est arte *vincere*. 4, 22.
praestat ingenue *ludere*. 4, 21.
nefas est tibi quidquam *petere*. 20, 3.
vestrum erit hoc *avertere*. 44, 8.

(2) **Infinitive as predicate**, i.e. **Historic Infinitive**, often used in rapid, graphic descriptions:

locator primum *tacere*. 16, 18.
omnes *praebere* sese certaminis spectatores. 29, 17.

(3) **Accusative and Infinitive**, used with verbs of *saying*, *thinking*, *perceiving*, and the like:

narro *rem esse gravem*. 14, 18.
negabat *se tetigisse*. 30, 2.
vidi *eos vincere*. 5, 9.
audirem *tales* ab illis *ali*. 15, 11.
senties *me* non *esse asinum*. 6, 6.
credidi *te* non *esse* domi. 2, 2.
persuadent sibi *se esse deos*. 10, 23.

(4) **Nominative and Infinitive**, used with the passives of verbs of *saying*, *thinking*, *perceiving*, and the like:

qui dicitur non *cessisse* aquilae. 10, 1.
tu mihi videris cocleae vitam *agere*. 2, 7.

(5) **Infinitive as object of verbs** of *wishing*, *attempting*, *compelling*, and many others:

malunt in urbibus *versari*. 12, 14.
cupio *vincere*. 7, 17.
immori non probo. 3, 8.
coeperunt *calescere*. 21, 17.

facile discimus *loqui*. 9, 11.
iubet *eligere*. 15, 1.
conectis *sapere* et suaviter *vivere*. 38, 16.

H. GERUND AND GERUNDIVE.

(1) The Gerund and Gerundive are often used to denote that something *ought* or *is to be done*:

proficiscendum est. 17, 5.
illic *sedendum* est. 21, 24.
hoc erat *canendum*. 8, 10.
spe *alendus* est animus. 11, 17.
non *dicendis* malis affliguntur. 10, 17.
nulli commisisti *sanandum* cerebrum. 32, 17.

N.B. The agent, when expressed, is usually in the dative:

ista *fatis curanda* relinquamus. 11, 5.
sunt *quibus* vestrum numen est *venerandum*. 25, 16.
tibi pendendum est. 35, 25.

(2) The **Genitive** of the Gerund or Gerundive often depends on a substantive or adjective:

fabulandi munus. 28, 14.
commorandi deversorium. 50, 1.
libertas *faciendi*. 39, 11.
certamen *mittendi globi*. 6, 2.
discendi cupidus. 12, 21.

(3) The **Ablative** of the Gerund is often used to denote *manner* or *cause*:

cantu, clamore, *saltando* faciunt. 21, 21.

(4) The Gerund and Gerundive are often used with prepositions, especially with *ad*, to express purpose:

invitat *ad ambulandum*. 2, 14.
mihi nec *ad accipiendum* nec *ad dandum* sunt manus. 37, 19.
ad exhibendum equum compellere. 17, 20.
conductus *ad iugulandos homines*. 34, 30.

VOCABULARY.

ABBREVIATIONS.

abl.	ablative.	n.	neuter.
acc.	accusative.	neg.	negative.
adj.	adjective.	part.	participle.
adv.	adverb.	pass.	passive.
comp.	comparative.	pf.	perfect.
conj.	conjunction.	pl.	plural.
def.	defective.	prep.	preposition.
f.	feminine.	pron.	pronoun.
gen.	genitive.	sing.	singular.
impers.	impersonal.	v.	verb.
indecl.	indeclinable.	v. a.	verb active.
interj.	interjection.	v. d.	verb deponent.
interr.	interrogative.	v. n.	verb neuter.
irreg.	irregular.	1, 2, 3, 4	1st, 2nd, 3rd, 4th conjugation.
m.	masculine.		

The quantity of long vowels is marked except in syllables where they are also long by position.

ā and **ab**, prep. with abl. *from*, *by*, *after*.

abdūcō, 3 v.a. *lead away*.

abeō, 4 v.n. abīvī or abiī, abitum, *go away*.

abiectus, a, um, *low*, *mean*.

absolvō, 3 v.a. *release*, *finish*.

absum, v.n. abfuī or āfuī, *be absent*, *be distant*.

ac, conj. *and*, *as*.

accēdō, 3 v.n. accessī, accessum, *approach*, *be added to*.

accelerō, 1 v.a. and n. *hasten*.

accendō, 3 v.a. accendī, accensum, *kindle*, *light*.

accidō, 3 v.n. accidī, *happen*.

accipiō, 3 v.a. accēpī, acceptum, *receive*.

accō (Greek word), *booby*.

accumbō, 3 v.n. accubuī, accubitum, *recline at table*, *sit down*.

aciēs, ēī, f. *keen edge*, *line of battle*.

actiō, ōnis, f. *action*, *legal process*.

actor, ōris, m. *actor*, *prosecutor*.

actus, ūs, m. *act* (of a drama).

acuō, 3 v.a. *sharpen*.

ad, prep. with acc. *to*, *at*, *towards*, *till*, *according to*, *with a view to*, *compared with*.

addīcō, 3 v.a. *assign*, *give over to*.

addō, 3 v.a. addidī, additum, *add*, *attach*.

addūcō, 3 v.a. *bring to*, *escort*, *induce*.

adeō, 4 v.n. adīvī or adiī, aditum, *go to*, *approach*.

adeō, adv. *so far*, *so much*, *to such an extent*, *further*, *also*.

adferō, v. irreg. attulī, adlātum, *bring to, allege.*
adhūc, adv. *hitherto, as yet, still.*
adimō, 3 v.a. adēmī, ademptum, *take away.*
adiungō, 3 v.a. *join to, throw in.*
administrō, 1 v.a. *administer, manage.*
admisceō, 2 v.a. admiscuī, admixtum, *mix with.*
admittō, 3 v.a. *admit, commit.*
admodum, adv. *quite, very.*
admoneō, 2 v.a. *remind, warn, advise.*
admonitiō, ōnis, f. *admonition, warning.*
admoveō, 2 v.a. *move to.*
adornō, 1 v.a. *equip, prepare.*
adsciscō, 3 v.a. adscīvī, adscītum, *take to oneself.*
adsideō, 2 v.n. *sit near, sit over.*
adsistō, 3 v.n. adstitī, *stand by, take a stand.*
adspīrō, 1 v.n. *breathe upon, smile upon.*
adstō, 1 v.n. adstitī, *stand by.*
adsum, v.n. adfuī, *be present, be here, aid.*
advehō, 3 v.a. advexī, advectum, *carry to.*
adveniō, 4 v.n. advēnī, adventum, *come to.*
adversus, prep. with acc. *facing, against.*
aedēs, is, f. *temple*; pl. *house.*
aegrōtus, a, um, *ill, sick.*
aequālitās, ātis, f. *equality.*
aequē, adv. *equally.*
aequō, 1 v.a. *equal, make equal.*
aequus, a, um, *level, equal, favourable, calm, fair.*
aes, aeris, n. *copper, bronze*; phrase, **aes aliēnum**, *another's money*, i.e. *debt.*
aestimō, 1 v.a. *estimate, reckon.*
aestus, ūs, m. *heat, tide.*
aetās, ātis, f. *age, time of life.*
aeternus, a, um, *eternal.*
affectus, ūs, m. *feeling.*
affirmō, 1 v.a. *affirm.*
afflīgō, 3 v.a. **afflixī, afflictum,** *strike, damage, afflict.*
ager, agrī, m. *field, farm, estate, territory.*
agitō, 1 v.a. *stir, drive, hunt.*
agnoscō, 3 v.a. agnōvī, agnitum, *acknowledge, recognise.*
agō, 3 v.a. and n. ēgī, actum, *lead, drive, do, act, plead, pass time, live*; **agō grātiās**, *give thanks*; imper. **age**, *come now!*
agricola, ae, m. *husbandman, farmer.*
āiō, v. def. *say, speak.*
āla, ae, f. *wing.*
alacer, cris, cre, *brisk, eager.*
alacritās, ātis, f. *eagerness, cheerfulness.*
alacriter, adv. *briskly, eagerly.*
ālea, ae, f. *dice, gambling, hazard.*
aliās, adv. *at another time, at other times.*
alibī, adv. *elsewhere.*
alicubi, adv. *somewhere.*
aliēnus, a, um, *another's, foreign, strange.*
aliō, adv. *to another place, somewhere else.*
aliquantum, ī, n. *some amount.*
aliquis, a, id, *someone, any one.*
aliquot, indecl. *some, several.*
aliter, adv. *otherwise.*
alius, a, ud, *other, another, different*; **alius...alius**, *one ...another.*

alō, 3 v.a. aluī, *feed, nourish, cherish, maintain.*
alter, era, erum, *one...other, the one, the other* (of two).
alternus, a, um, *alternate.*
amābilis, e, *lovely, delightful.*
amābiliter, adv. *delightfully.*
ambiō, 4 v.a. *go round, canvass, court, strive for.*
ambitiōsē, adv. *ostentatiously.*
ambulātiō, ōnis, f. *walking, walk.*
ambulō, 1 v.n. *walk.*
amīcitia, ae, f. *friendship.*
amīcus, a, um, *loving, friendly, dear*; subst. **amīcus**, ī, m. *friend.*
amnis, is, m. *river.*
amō, 1 v.a. *love.*
amoenus, a, um, *delightful, charming.*
amplitūdō, inis, f. *size, extent.*
amplus, a, um, *ample, large.*
an, conj. *whether, or.*
anceps, ancipitis, *double, doubtful, dangerous.*
ancilla, ae, f. *maid-servant.*
angustus, a, um, *narrow.*
anhēlus, a, um, *panting.*
anima, ae, f. *breath, life, soul.*
animadvertō, 3 v.a. *attend to, observe.*
animal, ālis, n. *animal.*
animus, ī, m. *mind, courage, soul, heart, inclination.*
annōna, ae, f. *corn, corn-supply, price of corn.*
annuō, 3 v.n. *nod assent.*
annus, ī, m. *year.*
anser, eris, m. *goose.*
ante, prep. with acc. and adv. *before.*
anteā, adv. *before.*
antenna, ae, f. *sail-yard.*
antevertō, 3 v.n. *take first place.*
aper, aprī, m. *wild boar.*
aperiō, 4 v.a. aperuī, apertum, *open, uncover.*
apertē, adv. *openly.*
apparō, 1 v.a. *prepare.*
appellō, 1 v.a. *call, appeal to.*
appetō, 3 v.a. and n. *strive after, desire, come on.*
appōnō, 3 v.a. *set before, serve.*
aptus, a, um, *fit, suitable.*
apud, prep. with acc. *at, with, among, in.*
aquila, ae, f. *eagle.*
āra, ae, f. *altar.*
arbiter, trī, m. *umpire.*
arbitror, 1 v.d. *think.*
arbor, oris, f. *tree.*
ardor, ōris, m. *heat, zeal.*
argenteus, a, um, *of silver.*
argūtiae, ārum, f. pl. *subtleties.*
argūtor, 1 v.d. *prate, chatter.*
arma, ōrum, n. pl. *arms, weapons, implements.*
armō, 1 v.a. *arm, equip, furnish.*
arrīdeō, 2 v.n. arrīsī, arrīsum, *smile at, please.*
arripiō, 3 v.a. arripuī, arreptum, *snatch up, seize.*
arrogantia, ae, f. *arrogance.*
ars, artis, f. *art, device, method, trade.*
artifex, ficis, m. and f. *artist.*
asinus, ī, m. *ass.*
aspectus, ūs, m. *aspect, sight, look.*
aspergō, 3 v.a. *scatter, sprinkle.*
assuescō, 3 v.a. and n. assuēvi, assuētum, *accustom, accustom oneself.*
assus, a, um, *roasted.*
astrologus, ī, m. *astrologer, astronomer.*
at, conj. *but.*
atque, conj. *and, as.*
atquī, conj. *but, and yet.*

attentus, a, um, *alert*, *attentive*.
attineō, 2 v.n. *belong to*, *concern*.
auctor, ōris, m. *author*, *adviser*, *authority*.
auctōritās, ātis, f. *authority*, *influence*.
audeō, 2 v.a. and n. ausus, *dare*, *venture*.
audiō, 4 v.a. *hear*, *listen*; in pass. sense, *be called*.
aureus, a, um, *of gold*, *golden*; subst. **aureus** (nummus), *gold coin*.
aurīga, ae, m. *driver*, *coachman*.
auris, is, f. *ear*.
auspicor, 1 v.d. *take omens*, *begin*.
aut, conj. *either*, *or*.
autem, conj. *but*.
avārus, a, um, *greedy*, *covetous*.
avēna, ae, f. *oats*.
āvertō, 3 v.a. *turn away*, *avert*.
avis, is, f. *bird*, *omen*.

ballista, ae, f. *engine for hurling projectiles*, *catapult*, *cannon*.
baptismus, ī, m. *dipping*, *baptism*.
barba, ae, f. *beard*.
barbarus, a, um, *barbarian*, *barbarous*.
barbātus, a, um, *bearded*.
bellē, adv. *prettily*, *nicely*, *well*.
bellicus, a, um, *warlike*.
bellua, ae, f. *wild beast*.
bellum, ī, n. *war*.
bene, adv. *well*.
benevolentia, ae, f. *kindness*, *goodwill*.
benignē, adv. *kindly*.
bibo, 3 v.a. bibī, *drink*.
biennium, iī, n. *period of two years*.
bis, adv. *twice*.
blanditia, ae, f. *flattery*, *allurement*.
bonitās, ātis, f. *goodness*.
bonum, ī, n. *good thing*, *good*.
bonus, a, um, *good*.
bōs, bovis, m. and f. *ox*, *cow*.
bracchium, iī, n. *arm*.
brevis, e, *short*.
brevitās, ātis, f. *brevity*, *shortness*.
bucca, ae, f. *cheek*.

cadō, 3 v.n. cecidī, cāsum, *fall*.
caecus, a, um, *blind*, *dark*.
caelestis, e, *heavenly*.
caelum, ī, n. *heaven*, *sky*, *weather*.
calcar, āris, n. *spur*.
calceārius, iī, m. *shoemaker*.
calceus, ī, m. *shoe*.
calefaciō, 3 v.a. *make warm*.
caleō, 2 v.n. *be warm*.
calescō, 3 v.n. *grow warm*.
calix, icis, m. *cup*.
calleō, 2 v.a. *be skilled in*, *know*.
calx, calcis, f. *lime*, *chalk*, *goal*.
candidus, a, um, *white*, *bright*, *fair*.
canō, 3 v.a. **cecinī**, **cantum**, *sing*, *play*, *sound*.
cantiō, ōnis, f. *singing*.
cantō, 1 v.a. *sing*, *play*.
cantus, ūs, m. *song*, *music*.
cānus, a, um, *white*, *hoary*.
capax, ācis, *capacious*.
capiō, 3 v.a. cēpī, **captum**, *take*, *seize*, *catch*.
captō, 1 v.a. *chase*, *catch at*.
caput, itis, n. *head*, *person*, *position*, *fellow*.
carbasus, ī, f. *flax*, *linen*; pl.

carbasa, ōrum, n. *canvas, sails.*
carcer, eris, m. *prison, barrier, starting-gate.*
careō, 2 v.n. *be without, refrain from, want.*
cāritās, ātis, f. *dearness, love.*
carmen, inis, n. *song, poem.*
carō, carnis, f. *flesh, meat*; pl. **carnēs**, *pieces of meat.*
cārus, a, um, *dear.*
cāseus, ī, m. *cheese.*
castrum, ī, n. *fort*; pl. **castra**, ōrum, n. *camp.*
catalogus, ī, m. *list.*
causa, ae, f. *cause, reason, case.*
cavea, ae, f. *cage, den.*
caveō, 2 v.a. cāvī, cautum, *take heed, beware.*
cēdō, 3 v.a. and n. cessī, cessum, *yield, withdraw, turn out.*
celeber, bris, bre, *thronged, renowned.*
celebrō, 1 v.a. *throng, celebrate.*
cēlō, 1 v.a. *hide.*
cēna, ae, f. *supper.*
cēnāticus, a, um, *of supper.*
cēnō, 1 v.n. *dine, sup.*
censeō, 2 v.a. *express an opinion, vote, decide.*
centuriō, ōnis, m. *centurion.*
cerebrum, ī, n. *brain.*
certāmen, inis, n. *contest.*
certē, adv. *really, surely, anyhow.*
certō, 1 v.n. *strive, compete.*
certus, a, um, *certain, settled.*
cervisia, ae, f. *beer.*
cessō, 1 v.n. *loiter, be slack.*
cēterum, adv. *but, on the other hand, however.*
cēterus, a, um, *the remainder, the rest.*
chorus, ī, m. *choir, dance.*
cibus, ī, m. *food.*
cicātrix, īcis, f. *scar, wound.*
cicūta, ae, f. *hemlock.*
circā, adv. and prep. with acc. *round, about.*
circulus, ī, m. *circle, round.*
cito, adv. *quickly*; comp. **citius**, *more quickly.*
citō, 1 v.a. *summon, name, quote.*
cīvis, is, m. *citizen.*
cīvitās, ātis, f. *state, community, town.*
clam, adv. *secretly.*
clāmitō, 1 v.a. *cry aloud.*
clāmō, 1 v.a. *call, shout, call for.*
clāmor, ōris, m. *shout, noise.*
clārus, a, um, *clear, renowned.*
claudō, 3 v.a. clausī, clausum, *shut, close.*
claudus, a, um, *lame.*
clāvus, ī, m. *nail.*
clēmentia, ae, f. *mercy, clemency.*
clepsydra, ae, f. *water-clock.*
clītellae, ārum, f. pl. *pack-saddle.*
coclea, ae, f. *snail.*
cōdex, icis, m. *book, manuscript.*
coeō, 4 v.n. *come together, meet, unite.*
coepī, v. def. *begin.*
coetus, ūs, m. *gathering.*
cōgitātio, ōnis, f. *thought, reflection, imagination.*
cōgitō, 1 v.a. *think, imagine.*
cognoscō, 3 v.a. cognōvī, cognitum, *examine, investigate*; pf. *know.*
cōgō, 3 v.a. coēgī, coactum, *collect, compel.*
cohibeō, 2 v.a. *check, restrain.*
cohors, ortis, f. *enclosure, yard, company.*
colligō, 3 v.a. collēgī, collectum, *collect.*

collis, is, m. *hill.*
collocō, 1 v.a. *place.*
colloquium, iī, n. *conversation.*
colō, 3 v.a. coluī, cultum, *cultivate, worship.*
color, ōris, m. *colour.*
colus, ūs and ī, f. *distaff.*
comes, itis, m. and f. *companion.*
comitor, 1 v.d. *accompany.*
commemorō, 1 v.a. *relate.*
commendō, 1 v.a. *commend, entrust.*
commentum, ī, n. *fiction, falsehood.*
committō, 3 v.a. *commit, entrust, act, perpetrate.*
commodē, adv. *conveniently, comfortably.*
commoditās, ātis, f. *fitness, convenience, comfort.*
commodō, 1 v.a. *furnish, lend.*
commodum, ī, n. *advantage, profit, comfort.*
commodus, a, um, *suitable, useful, comfortable*; adv. **commodum**, *at the right time.*
commoror, 1 v.d. *sojourn.*
commūnis, e, *common, shared.*
comparō, 1 v.a. *get together, prepare, get.*
compellō, 3 v.a. compulī, compulsum, *compel.*
compendium, iī, n. *profit, saving of time.*
compōnō, 3 v.a. *compose, arrange, make, draw up.*
cōnātus, ūs, m. *attempt.*
concilium, iī, n. *assembly.*
concurrō, 3 v.n. concurrī, concursum, *run together.*
condiciō, ōnis, f. *condition.*
condīmentum, ī, n. *spice, relish.*
condō, 3 v.a. condidī, conditum, *found, build, frame, hide.*
condūcō, 3 v.a. and n. *bring together, hire, be of use.*
cōnectō, 3 v.a. *join, unite.*
confābulor, 1 v.d. *chat together.*
conferō, v. irreg. contulī, collātum, *bring together, compare, converse, impute, betake.*
conficiō, 3 v.a. confēcī, confectum, *finish off, kill.*
confingō, 3 v.a. *fabricate, make up, devise.*
conflō, 1 v.a. *fuse, make up, produce.*
confūsiō, ōnis, f. *confusion.*
congredior, 3 v.d. congressus, *meet, contend, come near.*
congruō, 3 v.n. *agree, suit.*
cōniciō, 3 v.a. coniēcī, coniectum, *throw together, throw.*
cōnor, 1 v.d. *attempt.*
conscendō, 3 v.n. *ascend, get up.*
consenescō, 3 v.n. consenuī, *grow old.*
consequor, 3 v.d. *follow up, attain.*
considerō, 1 v.a. *consider.*
consilium, iī, n. *advice, purpose, design.*
consistō, 3 v.n. *stand.*
conspiciō, 3 v.a. conspexī, conspectum, *descry, perceive.*
conspicuus, a, um, *visible.*
constituō, 3 v.a. *appoint, constitute.*
constō, 1 v.n. *consist of, agree, cost*; impers. **constat**, *it is agreed.*
consuētūdō, inis, f. *custom, habit.*
consulō, 3 v.a. consuluī, consultum, *consult, consider, take thought*; phrase, **bonī consulō**, *take in good part.*

consultō, adv. *purposely.*
consultor, ōris, m. *counsellor, adviser.*
contemplor, 1 v.d. *look at, study.*
contendō, 3 v.n. *contend, strive.*
contingō, 3 v.a. and n. contigī, contactum, *touch, reach, happen, fall to one's lot.*
contiōnātor, ōris, m. *speaker, preacher.*
contiōnor, 1 v.d. *harangue, preach.*
contrā, prep. with acc. *against*; adv. *on the other hand.*
contrahō, 3 v.a. *draw together, contract.*
conveniō, 4 v.a. and n. *come together, meet, call on, agree, be agreed, suit, be suitable.*
convīva, ae, m. *boon-companion, guest.*
convīvātor, ōris, m. *entertainer.*
convīvium, iī, n. *dinner, feast, party.*
cōpia, ae, f. *plenty, opportunity.*
cōpiōsē, adv. *abundantly.*
cōpulō, 1 v.a. *join.*
cor, cordis, n. *heart*; locative **cordī**, *at heart.*
corōna, ae, f. *crown, ring, crowd.*
corpus, oris, n. *body.*
corrigō, 3 v.a. **corrēxī**, correctum, *correct, amend.*
corruō, 3 v.n. *collapse, fall down.*
cottīdiē, adv. *every day.*
crās, adv. *to-morrow.*
crassus, a, um, *thick, dense.*
crastinus, a, um, *of to-morrow.*
crebrō, adv. *frequently.*
crēdō, 3 v.a. and n. crēdidī, crēditum, *entrust, trust, believe.*
crēta, ae, f. *chalk.*
crētāceus, a, um, *of chalk.*
cruciō, 1 v.a. *torture.*
crumēna, ae, f. *purse.*
crustulum, ī, n. *roll* (of bread).
cubiculum, ī, n. *bedchamber, cell.*
cubō, 1 v.n. cubuī, cubitum, *lie down.*
culpa, ae, f. *fault, blame.*
culpō, 1 v.a. *blame.*
cultor, ōris, m. *cultivator, worshipper.*
cultus, a, um, *cultivated, kept, cultured, elegant.*
cultus, ūs, m. *culture, dress, style.*
cum, prep. with abl. *with.*
cum, conj. *when, since.*
cūnae, ārum, f. pl. *cradle.*
cunctor, 1 v.d. *delay.*
cunctus, a, um, *all together.*
cupiditās, ātis, f. *desire, covetousness.*
cupiō, 3 v.a. *desire.*
cūr, adv. *why?*
cūra, ae, f. *care.*
cūrō, 1 v.a. *care for, take care of.*
currō, 3 v.n. **cucurrī**, cursum, *run.*
cursus, ūs, m. *running, course.*
curvus, a, um, *bent, curved.*
cuspis, idis, f. *spear-point, spear.*
cutis, is, f. *skin.*
cyathus, ī, *ladle, cup.*
cycnēus, a, um, *of a swan.*

damnum, ī, n. *damage, loss.*
[daps], dapis, f. *feast*; pl. *viands, dainties.*
dē, prep. with abl. *down from, from, concerning.*

dea, ae, f. *goddess.*
dēbeō, 2 v.a. *owe, be bound, ought.*
decem, indecl. *ten.*
deceō, 2 v.a. *become, befit.*
dēcernō, 3 v.a. dēcrēvī, dēcrētum, *decide.*
dēcīdō, 3 v.a. dēcīdī, dēcīsum, *cut off, settle matters.*
decimus, a, um, *tenth.*
decōrus, a, um, *becoming, proper.*
dēcurrō, 3 v.a. and n. *run down, run through.*
dēdō, 3 v.a. dēdidī, dēditum, *give up, yield.*
dēfendō, 3 v.a. *defend.*
dēferō, v. irreg. dētulī, dēlātum, *carry down, offer, report, tell tales.*
dēfīniō, 4 v.a. *define, explain.*
dēflectō, 3 v.a. and n. *bend aside, turn aside.*
dēfluō, 3 v.n. *flow down.*
dein and **deinde**, adv. *then, next.*
dēlectō, 1 v.a. *charm, delight.*
dēliciae, ārum, f. pl. *delights, charms.*
dēlīrō, 1 v.n. *rave.*
dēlūdō, 3 v.a. *delude, cheat.*
dēmum, adv. *at length, not till then.*
dēnārius, iī, m. *denarius, shilling.*
dēnique, adv. *lastly.*
dēnuō, adv. *afresh, again.*
dēplōrō, 1 v.a. *deplore, bemoan.*
dēpōnō, 3 v.a. *deposit, lay aside.*
descendō, 3 v.n. *descend.*
describō, 3 v.a. *write down, map out, describe.*
dēsertus, a, um, *deserted.*
dēsideō, 2 v.n. *sit idle.*
dēsīderō, 1 v.a. *miss, long for.*
dēsignō, 1 v.a. *mark out, set apart.*
dēsistō, 3 v.n. *leave off.*
destinō, 1 v.a. *resolve, appoint.*
dēsum, v.n. *be wanting.*
dēterreō, 2 v.a. *frighten off, deter.*
dētestor, 1 v.d. *curse, abominate.*
dētrahō, 3 v.a. *draw down, remove, take away.*
dētrectō, 1 v.a. *decline.*
deus, ī, m. *god.*
dēversor, 1 v.d. *put up, lodge.*
dēversōrium, iī, n. *inn, lodging.*
dēvorō, 1 v.a. *devour.*
dīcō, 3 v.a. dixī, dictum, *say, call.*
dictum, ī, n. *word, saying, maxim, joke.*
dies, ēī, m. and f. in sing., m. in pl. *day.*
difficilis, e, *difficult, awkward.*
difficultās, ātis, f. *difficulty.*
dignitās, tātis, f. *dignity, honour.*
dignor, 1 v.d. *think right, deign.*
dignus, a, um, *worthy.*
dīgredior, 3 v.d. dīgressus, *depart.*
dīlātiō, ōnis, f. *postponement, delay.*
dīmittō, 3 v.a. *dismiss.*
discēdō, 3 v.n. *depart.*
discernō, 3 v.a. discrēvī, discrētum, *distinguish, discern.*
discerpō, 3 v.a. *dismember.*
discidium, iī, n. *quarrel.*
disciplīna, ae, f. *study, education, discipline, treatment.*
discipulus, ī, m. *scholar, pupil.*
discō, 3 v.a. didicī, *learn.*
discrīmen, inis, n. *danger, crisis, difference.*

discus, ī, m. *disk*, *dish*, *plate*.
displiceō, 2 v.n. *displease*, *dissatisfy*.
dissimilis, e, *different*, *unlike*.
dissimulō, 1 v.a. *dissemble*, *conceal*.
diū, adv. *for a long time*; comp. **diūtius**, *longer*.
dīversus, a, um, *different*.
dīves, itis, *rich*.
dīvīnitās, ātis, f. *divinity*, *inspiration*.
dīvīnitus, adv. *divinely*, *by inspiration*.
dō, 1 v.a. dedī, datum, *give*, *offer*, *send*, *cause*.
doceō, 2 v.a. docuī, doctum, *teach*, *prove*.
docilis, e, *teachable*.
doctus, a, um, *learned*.
doleō, 2 v.a. and n. *feel pain*, *grieve*.
dolus, ī, m. *trick*, *guile*.
domesticus, a, um, *domestic*, *private*.
dominus, ī, m. *master*, *owner*, *lord*.
domō, 1 v.a. domuī, domitum, *tame*, *subdue*.
domus, ūs, f. *house*, *home*; locative, **domī**, *at home*.
dōnec, conj. *until*.
dormiō, 4 v.n. *sleep*.
dubitō, 1 v.n. *doubt*, *hesitate*.
dūcō, 3 v.a. duxī, ductum, *lead*, *guide*, *attract*, *marry*, *consider*.
ductus, ūs, m. *leading*, *guidance*.
dulcis, e, *sweet*, *pleasant*.
dum, conj. *while*, *until*.
dummodo, conj. *provided that*.
duo, ae, o, *two*.
duplicō, 1 v.a. *double*.
dūrus, a, um, *hard*, *cruel*.

ē and **ex**, prep. with abl. *out of*, *from*, *according to*, *after*.
ecce, interj. *lo! behold!*
ecquis, n. ecquid, pron. interr. *is there anyone?*
edax, ācis, *greedy*.
ēdiscō, 3 v.a. *learn by heart*.
edō, v. irreg. esse, ēdī, ēsum, *eat*.
ēdoctus, a, um, *taught thoroughly*.
efficiō, 3 v.a. effēcī, effectum, *effect*, *cause*.
effugiō, 3 v.a. and n. *flee away*, *escape*.
effundō, 3 v.a. *pour out*.
ego, meī, *I*; **egomet**, *I myself*; **mēcum**, *by myself*.
ēgregiē, adv. *excellently*.
ēgregius, a, um, *excellent*.
ēgressus, ūs, m. *going out*, *way out*.
ēlābor, 3 v.d. *slip away*, *escape*.
ēlegans, antis, *nice*, *choice*.
ēleganter, adv. *nicely*, *tastefully*.
ēligō, 3 v.a. ēlēgī, ēlectum, *pick out*.
ēlixus, a, um, *boiled*.
ēmineō, 2 v.n. *stand out*, *be eminent*.
emō, 3 v.a. ēmī, emptum, *buy*.
emptor, ōris, m. *purchaser*.
ēn, interj. *lo! behold!*
enim, conj. *for*.
eō, 4 v.n. īvī or iī, itum, *go*.
eō, adv. *thither*, *therefore*.
episcopus, ī, m. *overseer*, *bishop*.
epithalamium, iī, n. *wedding hymn*.
eques, itis, m. *horseman*.
equidem, adv. *for my part*, *indeed*.
equitō, 1 v.n. *ride*.
equus, ī, m. *horse*.

ergō, adv. *really*, *therefore*, *accordingly*.
ēripiō, 3 v.a. ēripuī, ēreptum, *snatch away*.
ērudiō, 4 v.a. *teach*.
ērudītiō, ōnis, f. *learning*.
ērudītus, a, um, *learned*.
erus, ī, m. *master*.
ēsuriō, 4 v.a. and n. *be hungry*, *starve*.
ēsus, ūs, m. *eating*.
et, adv. and conj. *both*, *and*, *also*, *even*.
etiam, adv. and conj. *also*, *even*, *really*, *still*.
eugē, interj. *bravo! well done!*
ēvādō, 3 v.n. *go out*, *turn out*.
ex. See **ē**.
excidō, 3 v.n. excidī, *fall out*, *be forgotten*.
excipiō, 3 v.a. excēpī, exceptum, *take up*, *catch*, *receive*.
exclāmō, 1 v.a. *call out*.
exemplum, ī, n. *example*, *model*.
exeō, 4 v.n. *go out*.
exhauriō, 4 v.a. exhausī, exhaustum, *exhaust*, *drink up*.
exhibeō, 2 v.a. *produce*, *exhibit*.
exīlis, e, *thin*, *small*, *meagre*.
eximius, a, um, *excellent*.
existimō, 1 v.a. *reckon*, *think*.
exitium, iī, n. *destruction*.
exordium, iī, n. *preface*, *beginning*.
expediō, 4 v.a. and n. *extricate*, *release*, *be expedient*.
expedītus, a, um, *unencumbered*.
expergīscor, 3 v.d. experrectus, *be awakened*.
experior, 4 v.d. expertus, *try*, *test*.
expetō, 3 v.a. *seek after*, *desire*.
expleō, 2 v.a. explēvī, explētum, *fill up*.
explōrō, 1 v.a. *examine*.
exspectātiō, ōnis, f. *expectation*.
exspectō, 1 v.a. *wait for*, *expect*.
exstruō, 3 v.a. *build up*.
extergeō, 2 v.a. extersī, extersum, *clean out*.
extrā, adv. and prep. with acc. *outside*.
extrāneus, a, um, *external*.
extrēmus, a, um, *last*, *utmost*.
extrūdō, 3 v.a. *thrust out*, *display*.
exuō, 3 v.a. *put off*, *strip*.

fābula, ae, f. *story*, *drama*.
fābulor, 1 v.d. *tell a story*.
faciēs, ēī, f. *face*, *appearance*.
facile, adv. *easily*.
facilis, e, *easy*, *ready*.
faciō, 3 v.a. fēcī, factum, *make*, *do*, *practise*.
factum, ī, n. *deed*.
fācundus, a, um, *eloquent*.
faenum, ī, n. *hay*.
fallō, 3 v.a. fefellī, falsum, *deceive*, *escape notice*.
fāma, ae, f. *report*, *repute*.
famēs, is, f. *hunger*.
familia, ae, f. *household*, *family*.
familiāris, e, *belonging to a household*, *intimate*.
familiāritās, ātis, f. *intimacy*, *familiarity*.
famulus, ī, m. *servant*.
fās, only nom. and acc. sing., n. *divine law*, *right*.
fātālis, e, *fated*, *fatal*, *fateful*.
fateor, 2 v.d. fassus, *confess*.
fātum, ī, n. *fate*.
faustus, a, um, *auspicious*, *lucky*.

faveō, 2 v.n. fāvī, fautum, *favour*.
fēlīcitās, tātis, f. *good fortune, happiness*.
fēlīciter, adv. *fortunately*; comp. **fēlīcius**.
fēlix, īcis, *lucky, happy*.
fēmina, ae, f. *woman*.
fenestra, ae, f. *window*.
ferē, adv. *commonly, nearly, about*.
fermē, adv. *commonly, nearly, about*.
ferō, v. irreg. tulī, lātum, *bear, bring, prompt, report, say*.
ferox, ōcis, *spirited, brave*.
ferveō, 2 v.n. *glow, be hot, be agitated*.
festīvus, a, um, *charming, witty*.
fīcus, ī, abl. fīcū, f. *fig*.
fidēs, eī, f. *faith, belief, promise*.
fīdūcia, ae, f. *confidence*.
fīdus, a, um, *faithful, loyal*.
fingo, 3 v.a. finxī, fictum, *mould, fashion, feign*.
fīō, v. irreg. factus, *become, be made*.
firmus, a, um, *firm*.
flāgitō, 1 v.a. *demand*.
flectō, 3 v.a. flexī, flexum, *bend, turn*.
flōreō, 2 v.n. *flourish*.
flōs, flōris, m. *flower*.
focus, ī, m. *hearth, fire*.
fons, fontis, m. *fountain*.
fonticulus, ī, m. *little fountain*.
foris, is, f. *door*; pl. *two leaves of a door, door, entrance*.
forīs, locative, *out of doors, outside*.
forma, ae, f. *shape, beauty*.
fortasse, adv. *perhaps*.
forte, adv. *by chance*.
fortūna, ae, f. *fortune, station*.
fortūnātus, a, um, *fortunate, blest*.
fortūnō, 1 v.a. *prosper, bless*.
fossa, ae, f. *ditch*.
fragmentum, ī, n. *fragment*.
frangō, 3 v.a. frēgī, fractum, *break*.
frāter, tris, m. *brother*.
fraus, fraudis, f. *harm, fraud*.
frequens, entis, *frequent, crowded*.
frīgeō, 2 v.n. *be cold, be inactive*.
frīgidus, a, um, *cold, frigid*.
frons, frontis, f. *forehead, expression, front*.
fructus, ūs, m. *enjoyment, produce, fruit*.
frustrā, adv. *in vain*.
fuga, ae, f. *flight, escape*.
fugiō, 3 v.a. fūgī, *flee, escape*.
fulgor, ōris, m. *brightness, brilliance*.
fūmōsus, a, um, *smoky*.
fundō, 3 v.a. fūdī, fūsum, *pour, spread*.
fungus, ī, m. *fungus, toadstool*.
fūr, fūris, m. *thief*.
furcifer, erī, m. *yoke-bearer, hang-dog, rascal*.
furō, 3 v.n. *rage, be mad*.
fūror, 1 v.d. *steal*.
furtum, ī, n. *theft*.
fūsus, ī, m. *spindle*.

gallīna, ae, f. *hen, chicken*.
gaudeō, 2 v.n. gāvīsus sum, *rejoice*.
gemma, ae, f. *jewel*.
generōsus, a, um, *generous, well-born, noble*.
gens, gentis, f. *race, nation*.
genū, ūs, n. *knee*.
genus, eris, n. *birth, family, kind, type*; **genus vītae**, *profession*.

germānus, a, um, *full*, *own* (of brothers and sisters), *genuine*.
gerō, 3 v.a. gessī, gestum, *bear*, *carry on*, *wage*, *hold*, *manage*.
gestiō, 4 v.n. *desire eagerly*, *exult*.
gestō, 1 v.a. *bear*, *carry*.
globus, ī, m. *mass*, *ball*.
glōria, ae, f. *glory*.
glōrior, 1 v.d. *boast*.
grātia, ae, *grace*, *favour*, *kindness*, *gratitude*; abl. **grātiā**, *for the sake of* (with gen.); pl. *thanks*.
grātulor, 1 v.a. *congratulate*.
gravis, e, *heavy*, *serious*, *trustworthy*.
gravō, 1 v.a. *burden*; pass. **gravor**, *be burdened*, *object*, *take amiss*.
gremium, iī, n. *bosom*, *lap*.
grunniō, 4 v.n. *grunt*.
guttur, uris, n. *throat*.

habeō, 2 v.a. *have*, *involve*, *hold*, *consider*; phrase, **sīc rēs habet**, *so it is*.
habitō, 1 v.n. *dwell*.
habitus, ūs, m. *bearing*, *mien*.
hactenus, adv. *thus far*, *hitherto*.
haereō, 2 v.n. haesī, haesum, *stick*, *cling*.
hauriō, 4 v.a. hausī, haustum, *drain*, *drink*.
hem, interj. *there! well! yes!*
heus, interj. *ho! holloa!*
hīc or **hic**, haec, hoc, demonstr. pron. *this*.
hīc, adv. *here*, *hereupon*, *herein*, *in this respect*.
hilaris, e, *gay*, *bright*.
hinc, adv. *hence*.
hodiē, adv. *to-day*.
homō, inis, m. *man*, *human being*, *fellow*.
honestus, a, um, *honourable*; subst. **honestum**, ī, n. *goodness*, *virtue*.
honōs, ōris, m. *honour*, *esteem*, *respect*.
hōra, ae, f. *hour*.
hortus, ī, m. *garden*.
hospes, itis, m. *host*, *guest*, *visitor*.
hospitium, iī, n. *lodging*, *inn*.
hostis, is, m. *enemy*.
hūc, adv. *hither*.
hūmānus, a, um, *human*, *humane*.

ibi, adv. *there*, *then*.
īdem, eadem, idem, *the same*, *he also*.
ideō, adv. *therefore*.
idōneus, a, um, *fit*.
igitur, conj. *therefore*, *then*.
ignis, is, m. *fire*.
ignōrō, 1 v.a. *be ignorant*.
ignōtus, a, um, *unknown*.
īlicō, adv. *on the spot*.
ille, illa, illud, *he*, *that*.
illīberālis, e, *illiberal*, *mean*.
illīc, adv. *there*.
illinc, adv. *thence*, *from there*.
illūc, adv. *thither*.
illūcescō, 3 v.n. illuxī, *shine upon*.
immō, adv. *in truth*, *yes*, *nay more*, *no*.
immodicus, a, um, *excessive*.
immorior, 3 v.d. *die in*.
immoror, 1 v.d. *dwell on*.
immortālis, e, *immortal*.
immūnis, e, *exempt*, *free*.
impatiens, entis, *impatient*.
impellō, 3 v.a. impulī, impulsum, *urge on*, *impel*.
imperātor, ōris, m. *commander*.

imperātōrius, a, um, *of a general.*
imperium, iī, n. *command, empire.*
implōrō, 1 v.a. *entreat.*
impudens, entis, *shameless, impudent.*
impūne, adv. *with impunity.*
in, prep. with acc. *into, against, for, till, tending to*; with abl. *in.*
incēdō, 3 v.n. *move, stalk, move slowly.*
incertus, a, um, *uncertain.*
incessō, 3 v.a. *attack.*
incidō, 3 v.n. incidī, *fall on.*
incipiō, 3 v.a. incēpi, inceptum, *begin.*
inclūdō, 3 v.a. *shut in.*
incommodum, ī, n. *inconvenience, trouble.*
inde, adv. *from this, thence, then.*
indecōrus, a, um, *unbecoming.*
indicō, 1 v.a. *point out, indicate.*
indignus, a, um, *unworthy.*
indūcō, 3 v.a. *bring in, draw on.*
induō, 3 v.a. *put on, assume.*
inemptus, a, um, *unbought.*
ineō, 4 v.a. *enter, gain.*
infēlix, īcis, *unlucky, unfortunate.*
infrā, adv. and prep. with acc. *below.*
ingenium, iī, n. *nature, character, intellect, ability.*
ingens, entis, *great.*
ingenuē, adv. *frankly, like a gentleman.*
ingravescō, 3 v.n. *increase, grow serious.*
ingredior, 3 v.d. ingressus, *enter.*
iniciō, 3 v.a. iniēcī, iniectum, *throw on.*
inīquus, a, um, *unfair.*
iniussū, abl. m. *without orders.*
innocentia, ae, f. *innocence.*
innōtescō, 3 v.n. innōtuī, *become known.*
innumerus, a, um, *countless.*
inopia, ae, f. *want, poverty.*
inquam, v. def. inquiī, *say.*
insānia, ae, f. *madness.*
insāniō, 4 v.n. *be mad.*
insequor, 3 v.d. *follow after, pursue.*
insignis, e, *remarkable, eminent.*
insiliō, 4 v.a. insiluī, *leap upon.*
insolitus, a, um, *unaccustomed.*
instituō, 3 v.a. *establish, set on foot.*
institūtum, ī, n. *ordinance, rule of life.*
instō, 1 v.n. institī, *press on, urge.*
instruō, 3 v.a. instruxī, instructum, *furnish, prime.*
insuāvis, e, *unpleasant.*
insula, ae, f. *island.*
insūmō, 3 v.a. *spend upon.*
intellegō, 3 v.a. intellexī, intellectum, *understand.*
intempestīvus, a, um, *unseasonable.*
intendō, 3 v.a. *direct, aim, strain.*
intentō, 1 v.a. *direct, aim.*
intentus, a, um, *intent, fixed.*
inter, prep. with acc. *among, between.*
intercēdō, 3 v.n. *interpose, intercede.*
intereā, adv. *meanwhile.*
interim, adv. *meanwhile.*
intermittō, 3 v.a. *suspend, interrupt.*
interpretor, 1 v.d. *interpret.*
intrā, prep. with acc. *within.*
inveniō, 4 v.a. *find, win.*

invenustus, a, um, *unlovely*.
invertō, 3 v.a. *turn*, *change*.
invīsō, 3 v.a. *go to see*, *visit*.
invītō, 1 v.a. *invite*.
invītus, a, um, *unwilling*.
ipse, a, um, *self*, *himself*.
īra, ae, f. *anger*.
īrātus, a, um, *angry*.
irrevocābilis, e, *irrevocable*.
is, ea, id, *that*, *he*.
iste, a, ud, *that*, *this*, *that of yours*, *that by you*.
istīc, adv. *there where you are*.
istinc, adv. *from where you are*.
ita, adv. *so*, *thus*, *accordingly*.
itaque, adv. *therefore*, *accordingly*.
iter, itineris, n. *journey*, *way*.

iactō, 1 v.a. *throw*, *toss*, *boast*.
iactus, ūs, m. *throw*.
iam, adv. *now*, *already*, *by this time*.
iamdūdum, adv. *long since*.
iamprīdem, adv. *long since*.
iēiūnus, a, um, *lean*.
iocus, ī, m. *jest*, *joke*.
iubeō, 2 v.a. iussī, iussum, *order*.
iūcunditās, ātis, f. *delight*, *pleasantness*.
iūcundus, a, um, *pleasant*.
iūdex, icis, m. and f. *judge*.
iūdicium, iī, n. *judgment*, *decision*.
iūdicō, 1 v.a. *judge*, *decide*.
iugulō, 1 v.a. *cut the throat*, *murder*.
iungō, 3 v.a. iunxī, iunctum, *join*.
iurgium, iī, n. *quarrel*, *brawl*.
iūrō, 1 v.a. *swear*.
iūs, iūris, n. *right*, *justice*.
iūs, iūris, n. *soup*, *sauce*.
iuvenis, is, *young*, *in the flower of age*; subst. m. *young man*.
iuvō, 1 v.a. iūvī, iūtum, *help*, *please*.

labor, ōris, m. *work*, *toil*.
labrum, ī, n. *lip*.
lacus, ūs, m. *lake*, *pond*, *pool*.
laedō, 3 v.a. laesī, laesum, *hurt*.
laetus, a, um, *joyful*, *cheerful*.
laevus, a, um, *left*; subst. **laeva**, ae, f. *left hand*.
lancea, ae, f. *lance*, *spear*.
lanius, iī, m. *butcher*.
lanx, lancis, f. *plate*, *dish*, *scale*.
largior, 4 v.d. *bestow*, *grant*.
largus, a, um, *large*, *abundant*.
lassitūdō, inis, f. *weariness*.
lassus, a, um, *weary*.
lātē, adv. *widely*, *far and wide*; comp. **lātius**, *more widely*.
lateō, 2 v.n. *be concealed*.
laterculus, ī, m. *little brick*.
latrō, ōnis, m. *robber*, *highwayman*.
laudō, 1 v.a. *praise*.
laurus, ī, f. *bay*, *laurel*.
laus, laudis, f. *praise*.
lavō, 1 v.a. lāvī, lautum or lōtum, *wash*.
lectus, ī, m. *bed*.
lēgitimē, adv. *lawfully*.
lēgitimus, a, um, *lawful*.
legō, 3 v.a. lēgī, lectum, *read*.
lepidus, a, um, *charming*, *fine*, *witty*.
levis, e, *light*, *slight*.
lex, lēgis, f. *law*, *condition*.
libenter, adv. *willingly*.
liber, brī, m. *book*.
līberī, ōrum, m. pl. *children*.
lībertās, -ātis, f. *freedom*.
libet, 2 v. impers. *it pleases*.
libīdō, inis, f. *desire*, *longing*.
lībra, ae, f. *pound* (weight).

licet, 2 v. impers. *it is allowed.*
ligneus, a, um, *wooden.*
limpidus, a, um, *clear, transparent.*
līnea, ae, f. *mark, line.*
lingua, ae, f. *tongue, language.*
linteum, ī, n. *linen cloth.*
liquor, ōris, m. *liquid.*
littera, ae, f. *letter of alphabet*; pl. *letter, epistle, letters, literature.*
litterārius, a, um, *of letters, of reading and writing.*
locātor, ōris, m. *one who lets, dealer.*
locō, 1 v.a. *place, let.*
locus, ī, m. *place, position, state.*
longē, adv. *far*; comp. **longius**, *farther.*
longus, a, um, *long.*
loquax, ācis, *talkative.*
loquor, 3 v.d. locūtus, *talk, speak, say.*
lucrum, ī, n. *gain, profit.*
lūdō, 3 v.n. lūsī, lūsum, *play.*
lūdus, ī, m. *play, game, school.*
lupus, ī, m. *wolf.*
lūsus, ūs, m. *play, game.*
lutum, ī, n. *mud.*
lux, lūcis, f. *light.*
lyra, ae, f. *lyre.*

macer, cra, crum, *lean, thin.*
madefaciō, 3 v.a. *make wet, soak.*
madidus, a, um, *wet, moist.*
maereō, 2 v.a. and n. *mourn, grieve.*
magis, adv. *more, rather.*
magister, trī, m. *master, teacher.*
magistra, ae, f. *mistress.*
magistrātus, ūs, m. *magistrate, public office.*
magnificē, adv. *splendidly.*
magnificus, a, um, *splendid*; comp. **magnificentior**, *more splendid.*
magnitūdō, inis, f. *greatness, size.*
magnopere, adv. *greatly.*
magnus, a, um, *great.*
māiestās, ātis, f. *majesty.*
māior, māius, *greater.*
male, adv. *badly.*
mālō, v. irreg. māluī, *prefer.*
malum, ī, n. *evil, harm.*
mālum, ī, n. *apple.*
malus, a, um, *bad.*
mandō, 1 v.a. *entrust, command.*
māne, adv. *in the morning.*
maneō, 2 v.a. and n. mansī, mansum, *remain, wait for.*
manubiae, ārum, f. pl. *booty, prize money.*
manus, ūs, f. *hand.*
mare, is, n. *sea.*
marītus, ī, m. *husband.*
māter, tris, f. *mother.*
mātrimōnium, iī, n. *marriage.*
mātrōna, ae, f. *matron.*
mātūrē, adv. *in good time, early.*
mātūritās, ātis, f. *ripeness, maturity.*
maximē, adv. *exceedingly, especially, certainly.*
maximus, a, um, *very great, greatest.*
medicus, ī, m. *physician, doctor.*
mediocris, e, *moderate, ordinary.*
meditor, 1 v.d. *practise, think over.*
melior, us, *better.*
melius, adv. *better.*
mellītus, a, um, *honey-sweet, lovely.*
mendax, ācis, *mendacious.*

mendīcus, ī, m. *beggar*.
mens, mentis, f. *mind*.
mensa, ae, f. *table*.
mensis, is, m. *month*.
mentiō, ōnis, f. *mention*.
mercātus, ūs, m. *trading, market*.
mercēnārius, a, um, *hired, mercenary*.
mercēs, ēdis, f. *hire, reward*.
mercor, 1 v.d. *purchase*.
merīdiēs (no gen.), m. *mid-day*.
meritō, adv. *deservedly*.
meritum, ī, n. *service, favour*.
merx, mercis, f. *wares, merchandise*.
mēta, ae, f. *winning-post*.
metior, 4 v.d. mensus sum, *measure*.
meus, mea, meum, *my*.
migrō, 1 v.n. *depart*.
mīles, itis, m. *soldier*.
mīlitia, ae, f. *military service*.
minae, ārum, f. pl. *threats*.
minimē, adv. *least, in the least, no!*
minimus, a, um, *least*.
ministrō, 1 v.a. *supply, wait on*.
minor, us, *smaller, less*.
minus, adv. *less*.
mīrē, adv. *wonderfully*.
mīror, 1 v.d. *wonder, admire*.
mīrus, a, um, *wonderful*.
misceō, 2 v.a. miscuī, mixtum, *mix, mingle*.
miser, era, erum, *wretched*.
miseria, ae, f. *wretchedness*.
mittō, 3 v.a. mīsī, missum, *send, throw*.
modestus, a, um, *sober, reserved, subdued*.
modo, adv. *only, just, just now*; conj. *provided that*.
modus, ī, m. *manner, measure, limit*.
molestus, a, um, *annoying*.
mōlior, 4 v.d. *undertake, labour upon, build up*.
mollis, e, *soft, gentle, easy*.
monachus, ī, m. *monk*.
moneō, 2 v.a. *advise, warn*.
monomachia, ae, f. *single combat*.
monstrō, 1 v.a. *show*.
mora, ae, f. *delay*.
morbus, ī, m. *disease*.
mordeō, 2 v.a. momordī, morsum, *bite*.
mōrigerus, a, um, *compliant, obedient*.
mōriō, ōnis, m. *clown*.
morior, 3 v.d. mortuus, *die*.
moror, 1 v.d. *delay*.
mors, mortis, f. *death*.
mōs, mōris, m. *custom, bent, caprice*; pl. *manners, habits, character*.
moveō, 2 v.a. mōvī, mōtum, *move*.
mox, adv. *soon, presently, next, afterwards*.
muliebris, e, *womanly, feminine*.
mulier, eris, f. *woman*.
multitūdō, inis, f. *multitude*.
multō, 1 v.a. *punish, fine*.
multus, a, um, *much*; pl. *many*; subst. **multum**, ī, n. *much*; phrases, **multa nox**, *dead of night*; **multa vespera**, *late evening*.
mundus, ī, m. *world, universe*.
mūnus, eris, n. *office, gift, offering*.
musca, ae, f. *fly*.
mūtātiō, ōnis, f. *change*.
mūtō, 1 v.a. *change*.
mūtus, a, um, *silent, dumb*.
mūtuus, a, um, *mutual*.

nam, conj. *for*.
nanciscor, 3 v.d. nactus, *light upon, obtain*.

nāris, is, f. *nostril.*
narrō, 1 v.a. *tell, relate.*
nascor, 3 v.d. nātus, *be born.*
nātūra, ae, f. *nature.*
nātus, -ūs, m. *birth*, only used in abl. sing.
nauta, ae, m. *sailor, seaman.*
nāvigium, iī, n. *ship, boat, voyage.*
nāvigō, 1 v.n. *sail.*
nē, conj. *lest, that not, not*; **nē...quidem**, *not even.*
ne, enclitic mark of interr. *whether.*
nec and **neque**, conj. *neither, nor, not either.*
necesse, adj. n. (only nom. and acc. sing.), *necessary.*
nefās, n. indecl. *impious deed, sin, crime.*
negō, 1 v.a. *deny, refuse.*
negōtiātor, ōris, m. *business man.*
negōtium, iī, n. *business, trouble.*
nēmō (pl. and abl. and gen. sing. borrowed from **nullus**), *no one.*
nemorōsus, a, um, *woody, bushy, shady.*
nemus, oris, n. *wood, grove, forest.*
nēquāquam, adv. *by no means.*
nesciō, 4 v.a. *be ignorant.*
nī, conj. *if not, unless.*
nīdus, ī, m. *nest, bedroom.*
nihil and **nīl**, indecl. n. *nothing*; **nōn nihil**, *something.*
nihilum, ī, n. *nothing.*
nīmīrum, adv. *doubtless.*
nimis or **nimium**, adv. *too much.*
nisi, conj. *if not, unless.*
nitidē, adv. *brightly, charmingly.*
nītor, 3 v.d. nixus and nīsus, *lean, depend, strive.*
nitor, ōris, m. *brightness.*
nōbilis, e, *famous, noble*; subst. *nobleman.*
nocturnus, a, um, *by night.*
nōdus, ī, m. *knot, bond.*
nōlō, v. irreg. nōluī, *be unwilling.*
nōmen, inis, n. *name.*
nōminō, 1 v.a. *mention, call.*
nōn, adv. *not, no!*
nōnāgēnārius, a, um, *ninety years old.*
nōnāgintā, indecl. *ninety.*
nondum, adv. *not yet.*
nonne, interr. adv. *not?*
nonnunquam, adv. *sometimes.*
nōnus, a, um, *ninth.*
noscō, 3 v.a. *come to know, discern*; pf. **nōvī**, *know.*
noster, stra, strum, *our.*
nota, ae, f. *mark.*
nōtus, a, um, *known, well known.*
novem, indecl. *nine.*
novus, a, um, *new, fresh, strange.*
nox, noctis, f. *night.*
nūbō, 3 v.n. nupsī, nuptum, *veil oneself, marry* (of a bride).
nūdus, a, um, *naked, destitute.*
nūgax, ācis, *trifling, frivolous.*
nūgō, ōnis, m. *trifler, buffoon.*
nūgor, 1 v.d. *trifle, play the fool.*
nullus, a, um, *not any, none.*
num, interr. adv. *then? now? whether?*
nūmen, inis, n. *divinity, influence.*
numerō, 1 v.a. *count out, pay.*
numerus, ī, m. *number.*
nummus, ī, m. *coin, money.*
numquis, numquid, pron. interr. *does any one?*
nunc, adv. *now.*
nunquam, adv. *never.*

nuntiō, 1 v.a. *announce*.
nūper, adv. *lately*.
nuptiae, ārum, f. pl. *nuptials, wedding*.
nusquam, adv. *nowhere*.
nūtō, 1 v.n. *nod, shake, waver*.
nux, nucis, f. *nut*.

ō, interj. *oh!*
ob, prep. with acc. *on account of*.
obambulō, 1 v.n. *walk round, go round*.
obeō, 4 v.a. obīvī or obiī, *go over, perform, die*.
obiciō, 3 v.a. obiēcī, obiectum, *throw against, expose, taunt*.
oboediō, 4 v.n. *obey*.
obsequium, iī, n. *compliance, obedience*.
obsideō, 2 v.a. obsēdī, obsessum, *beset, besiege*.
obstō, 1 v.n. obstitī, *oppose, be in the way, prevent*.
obstrepō, 3 v.n. *clamour against*.
obtineō, 2 v.a. *hold on to, hold, maintain*.
occīdō, 3 v.a. occīdī, occīsum, *kill*.
occurrō, 3 v.n. *meet, present oneself, occur*.
ocrea, ae, f. *gaiter*.
ocreātus, a, um, *clad in gaiters*.
octō, indecl. *eight*.
octōgintā, indecl. *eighty*.
oculus, ī, m. *eye*.
offa, ae, f. *lump, piece*.
offendō, 3 v.a. *strike against, light upon, come to grief, offend*.
officīna, ae, f. *workshop, factory*.
officium, iī, n. *duty, office, service*.
ohē, interj. *stop!*
ōlim, adv. *once on a time, formerly, long ago*.
omnis, e, *all, every*.
onus, eris, n. *load, burden*.
opem, opis (no nom. or dat. sing.), *aid, help*; pl. **opēs**, *power, resources, wealth, goods*.
opera, ae, f. *work, effort, service, attention, aid*.
opifex, icis, m. and f. *workman, maker*.
opīnor, 1 v.d. *think, deem*.
oportet, 2 v. impers. *it behoves, it is becoming*.
oppugnō, 1 v.a. *attack*.
optimus, a, um, *best*.
opus, eris, n. *work, business, need, want*.
ōrātiō, ōnis, f. *speech*.
orbis, is, m. *circle, earth, world*.
ōrdō, inis, m. *order*.
orior, 4 v.d. ortus sum, *arise*.
ornō, 1 v.a. *furnish, adorn*.
ōrō, 1 v.a. *pray*.
ostendō, 3 v.a. *show*.
ōtium, iī, n. *leisure*.
ovum, ī, n. *egg*.

pābulum, ī, n. *food, fodder*.
pactiō, ōnis, f. *agreement, bargain*.
pactum, ī, n. *manner, means*.
paene, adv. *nearly, almost*.
paenitet, 2 v. impers. *it repents, it grieves*.
palātum, i, n. *palate*.
palliātus, a, um, *clad in a robe*.
pallium, iī, n. *cloak, robe*.
pānis, is, m. *bread*.
papāver, eris, n. *poppy*.
pār, paris, *equal, well-matched, suitable*; subst. n. *a pair, couple*; phrase, **pār parī referre**, *to give tit for tat*.

parcē, adv. *sparingly, thriftily*.
parcō, 3 v.a. pepercī, *spare, refrain from*.
parens, entis, m. and f. *parent*.
pariō, 3 v.a. peperī, partum, *bring forth, gain*.
parō, 1 v.a. *prepare, procure, gain*.
pars, partis, f. *part, side*.
partim, adv. *partly*; esp. substantively, *some, others*.
parum, adv. and indecl. subst. *too little, little*.
parvus, a, um, *small, little*.
pascō, 3 v.a. pāvī, pastum, *feed*; pass. *feed oneself*.
passus, ūs, m. *pace*.
pastor, ōris, m. *shepherd*.
pater, tris, m. *father*.
patiens, entis, *enduring*.
patior, 3 v.d. passus, *suffer, endure, allow*.
patria, ae, f. *fatherland, country*.
patrius, a, um, *paternal, ancestral, national*.
paucī, ae, a, *few*.
paulum, ī, n. *a little*.
pauper, eris, *poor*.
paupertās, ātis, f. *poverty*.
peccātum, ī, n. *sin*.
pectus, oris, n. *breast, heart*.
pecūnia, ae, f. *money*.
pedes, itis, m. *one that goes on foot*.
pedester, tris, tre, *on foot*.
pēior, us, *worse*.
pellō, 3 v.a. pepulī, pulsum, *drive, expel*.
penātēs, ium, m. pl. *household gods, home*.
pendeō, 2 v.n. pependī, *hang, be suspended, be in suspense*.
pendō, 3 v.a. pependī, pensum, *weigh, pay*.
penes, prep. with acc. *in the power of, belonging to, with*.
penitus, adv. *far within, thoroughly*.
pensilis, e, *hanging, hung up*.
pensō, 1 v.a. *weigh, pay, compensate*.
pēnūria, ae, f. *want, scarcity*.
per, prep. with acc. *through, by means of, during*.
peragō, 3 v.a. perēgī, peractum, *carry through, accomplish*.
perambulō, 1 v.a. *walk through*.
percontor, 1 v.d. *question, enquire*.
perdō, 3 v.a. perdidī, perditum, *lose, ruin*.
peregrīnus, a, um, *foreign, strange*.
pereō, 4 v.n. periī, *be lost, perish*.
perficiō, 3 v.a. perfēcī, perfectum, *perform, finish*.
pergō, 3 v.n. perrexī, perrectum, *go on, proceed*.
perīclitor, 1 v.d. *run into danger*.
perīculum, ī, n. *danger, trial, risk*.
perītus, a, um, *skilled*.
permultus, a, um, *very much*; pl. *very many*.
perparcus, a, um, *very sparing*.
perpetuō, adv. *continuously*.
perpetuus, a, um, *unbroken, continuous*.
persōna, ae, f. *mask, character, part*.
perspicax, ācis, *sharp-sighted*.
perspiciō, 3 v.a. perspexī, perspectum, *see through, examine*.
persuādeō, 2 v.a. persuāsī, persuāsum, *convince, persuade*.
pertineō, 2 v.n. *reach, extend, pertain to*.

perturbātiō, ōnis, f. *disturbance, disquiet.*
perveniō, 4 v.a. *come safe.*
pēs, pedis, m. *foot.*
pessimus, a, um, *very bad, worst.*
pestilentia, ae, f. *pestilence, plague.*
petō, 3 v.a. petīvī and petiī, petītum, *seek, ask.*
philosophia, ae, f. *philosophy.*
philosophus, ī, m. *philosopher.*
pietās, ātis, f. *devotion, piety.*
piget, 2 v. impers. *it irks, it disgusts.*
pila, ae, f. *ball.*
pilus, ī, m. *hair.*
pinacium, ī, n. *plate.*
pingō, 3 v.a. pinxī, pictum, *paint, draw.*
piper, piperis, n. *pepper.*
pirum, ī, n. *pear.*
piscātor, ōris, m. *fisherman.*
piscis, is, m. *fish.*
pius, a, um, *dutiful, affectionate, pious.*
placeō, 2 v.n. *please, satisfy*; impers. **placet**, *it is agreed.*
placidē, adv. *calmly.*
placidus, a, um, *calm.*
plācō, 1 v.a. *appease, quiet.*
plānē, adv. *clearly, entirely, quite.*
plānitiēs (no gen.), f. *level ground, plain.*
planus, ī, m. *cheat.*
plaudō, plausī, plausum, 3 v.a. and n. *applaud.*
plaustrum, ī, n. *cart.*
plēnus, a, um, *full.*
plērīque, plēraeque, plēraque, pl. *most.*
plūma, ae, f. *feather.*
plūrimus, a, um, *very much*; pl. *very many, most.*
plūs, plūris, n. in sing. *more*; pl. **plūrēs**, plūra, *more.*
pluvia, ae, f. *rain, shower.*
pōculum, ī, n. *cup, mug.*
poena, ae, f. *punishment, penalty.*
poēta, ae, m. *poet, playwright.*
polītus, a, um, *polished, refined.*
polliceor, 2 v.d. *promise.*
pompa, ae, f. *procession.*
pōnō, 3 v.a. posuī, positum, *place.*
poples, litis, m. *leg.*
populus, ī, m. *people.*
porcus, ī, m. *hog, pig.*
porrigō, 3 v.a. porrexī, porrectum, *stretch out.*
porrō, adv. *onward, far, moreover.*
porta, ae, f. *gate.*
possum, v. irreg. potuī, *be able, have power.*
post, prep. with acc. *after*; adv. *afterwards.*
posthāc, adv. *after this, henceforth.*
postquam, conj. *after that.*
postulō, 1 v.a. *ask, demand.*
pōtātiō, ōnis, f. *drinking, carouse.*
potestās, ātis, f. *power, ability, authority.*
potior, 4 v.d. *take possession of.*
potior, us, *better, superior.*
potius, adv. *rather.*
pōtō, 1 v.a. *drink.*
prae, prep. with abl. *before, in front of, because of, compared with*; **prae sē ferō**, *display.*
praebeō, 2 v.a. *offer, show, give.*
praeceps, praecipitis, *headlong, hurried, forward.*
praeceptor, ōris, m. *teacher.*
praecipitō, 1 v.a. *throw down, hurry.*

praecipuus, a, um, *chief, special.*
praeclārus, a, um, *glorious.*
praecurrō, 3 v.a. *run before.*
praeda, ae, f. *booty.*
praedātiō, ōnis, f. *plundering.*
praedicō, 1 v.a. *proclaim, praise.*
praedium, iī, n. *estate, farm.*
praeferō, irreg. v.a. *place before, prefer.*
praemium, ī, n. *reward, prize.*
praescrībō, 3 v.a. *prescribe, fix.*
praesens, entis, *present, ready.*
praesertim, adv. *especially.*
praesideō, 2 v.n. *preside over.*
praesidium, iī, n. *fort, garrison.*
praestō, 1 v.a. praestitī, *surpass, show, make good*; impers. **praestat**, *it is better.*
praeter, prep. with acc. *besides, except.*
praetereā, adv. *besides.*
praeterquam, adv. *besides that, except that.*
prandeō, 2 v.n. prandī and pransus sum, *dine.*
prandium, iī, n. *early dinner.*
prātum, ī, n. *meadow.*
precor, 1 v.d. *pray.*
premō, 3 v.a. pressī, pressum, *press, jostle.*
pretiōsus, a, um, *costly, precious.*
pretium, iī, n. *price, pay, value.*
[**prex**, precis], only pl. with abl. and acc. sing. *prayer.*
prīmō, adv. *at first, first.*
prīmum, adv. *at first, first, for the first time.*
prīmus, a, um, *first.*
princeps, cipis, *first, chief*; as subst. *leader, sovereign, monarch.*
prior, us, *former, first.*
prius, adv. *before, sooner.*
priusquam, conj. *before that.*
prō, prep. with abl. *in front of, for, on behalf of, in proportion to, instead of.*
probē, adv. *rightly, well, bravo!*
probō, 1 v.a. *approve.*
probus, a, um, *good.*
procul, adv. *far off.*
prōdeō, 4 v.n. prōdiī, prōditum, *go forth, come forth.*
prōdigiōsus, a, um, *prodigious.*
proelium, ī, n. *battle.*
profectō, adv. *indeed, certainly.*
prōferō, v. irreg. prōtulī, prōlātum, *produce, utter.*
proficiscor, 3 v.d. profectus, *set out, start.*
profugus, a, um, *fugitive.*
prohibeō, 2 v.a. *hinder, prevent.*
proinde, adv. *therefore, accordingly.*
prōlixus, a, um, *copious, long.*
prōmineō, 2 v.n. *stand out, be prominent.*
prōmittō, 3 v.a. *promise.*
prōnuntiō, 1 v.a. *announce.*
prope, adv. *near, nearly*; comp. **propius**, *nearer.*
propemodum, adv. *near the mark.*
properē, adv. *hastily.*
properō, 1 v.a. *hasten.*
propīnō, 1 v.a. *drink to, pledge.*
prōpōnō, 3 v.a. *put forward, offer.*
prōrēpō, 3 v.n. *crawl forth.*
prōsiliō, 4 v.n. prōsiluī, *leap forward.*
prosperus, a, um, *fortunate, prosperous.*
prospiciō, 3 v.a. **prospexī**,

prospectum, *look out, see before one, arrange.*
prōtegō, 3 v.a. *protect.*
prōtinus, adv. *forthwith.*
prōverbium, iī, n. *proverb.*
prōvocō, 1 v.a. *call forth, challenge.*
proximus, a, um, *nearest, next.*
prūdentia, ae, f. *wisdom, prudence.*
pūblicum, ī, n. *a public place, publicity.*
pūblicus, a, um, *of the state, public.*
pudet, 2 v. impers. *it shames.*
puella, ae, f. *girl.*
puer, erī, m. *boy, babe.*
pugna, ae, f. *fight.*
pugnō, 1 v.n. *fight.*
pulcher, chra, chrum, *beautiful, fine.*
pulchrē, adv. *beautifully, splendidly.*
puls, pultis, f. *pottage, thick soup.*
puter, tris, tre, *crumbling, rotten.*
puteus, ī, m. *well.*
putō, 1 v.a. and n. *think.*

quā, adv. *where.*
quadrāgintā, indecl. *forty.*
quadruplum, ī, n. *fourfold amount.*
quaerō, 3 v.a. quaesīvī, quaesītum, *seek, enquire, ask for.*
quaesō, 3 v. def. *beg, pray.*
quaestus, ūs, m. *profit, business.*
quālis, e, *of what kind? such as, as.*
quālitās, ātis, f. *quality.*
quam, adv. *how, as, than.*
quamquam, conj. *although, and yet.*
quamvīs, conj. *although.*
quandō, interr. adv. *when?* conj. *when, since*; **sī quandō**, *if ever.*
quandoquidem, adv. *since indeed, since.*
quantitās, ātis, f. *quantity.*
quantopere (for **quanto opere**), adv. *how much?*
quantuluscumque, acumque, umcumque, *however small.*
quantus, a, um, *how great? as great as.*
quantusvīs, avīs, umvīs, *however great.*
quāpropter, adv. *wherefore.*
quārē, adv. *wherefore.*
quartus, a, um, *fourth.*
quasi, adv. *as if.*
quattuor, indecl. *four.*
que, enclitic conj. *both, and.*
quemadmodum, adv. *how? just as.*
queō, v. irreg. quīvī, *be able.*
queror, 3 v.d. questus sum, *complain.*
quī, quae, quod, *who.*
quia, conj. *because.*
quīcumque, quaecumque, quodcumque, *whoever.*
quid, adv. interr. *why?*
quīdam, quaedam, quoddam, *a certain one, somebody.*
quidem, adv. *indeed, at least, yes!*
quiescō, 3 v.n. quiēvī, quiētum, *rest.*
quīnam, quaenam, quidnam, *who pray?*
quindecim, indecl. *fifteen.*
quinque, indecl. *five.*
quintus, a, um, *fifth.*
quippe, conj. *by all means, indeed, for*; **quippe quī** (with subj.), *inasmuch as he....*
quis or **qui**, qua or quae, quid or quod, pron. interr. *who?*

quis, qua, quid, pron. indef. *any one*, *some one*.
quispiam, quaepiam, quodpiam, *any one*.
quisquam, n. quidquam, *any one*.
quisque, quaeque, quidque, *each*.
quisquis, n. quidquid, *whoever*.
quō, adv. *whither*; conj. *in order that*.
quod, conj. *because*; **quod sī**, *but if*.
quōmodo, adv. *how?*
quōnam, adv. *whither pray?*
quoniam, conj. *since*.
quoque, conj. *also*, *too*.
quot, indecl. *how many? as many as*.
quotiens, adv. *how often? as often as*.
quotus, a, um, *which in number? of what number?*—phrase, **pars quota**, *how small a part?*

rādō, 3 v.a. rāsī, rāsum, *scrape*, *shave*.
rāmus, ī, m. *branch*.
rāna, ae, f. *frog*.
rapīna, ae, f. *plunder*, *pillage*.
rārō, adv. *seldom*.
rārus, a, um, *rare*.
rāsūra, ae, f. *shaving*.
ratiō, ōnis, f. *account*, *method*, *way*, *plan*, *reason*.
ratus, a, um, *calculated*, *fixed*, *determined*.
raucus, a, um, *hoarse*, *harsh*.
recipiō, 3 v.a. recēpī, receptum, *receive*, *accept*, *betake*.
reclāmō, 1 v.n. *cry out against*, *protest*.
recoctus, a, um, *cooked again*.
recreō, 1 v.a. *restore*, *recruit*.
recrūdescō, 3 v.n. *become raw again*, *break out again*.
rectus, a, um, *straight*, *upright*, *right*. **rectā** (viā), *straight*.
recūsō, 1 v.a. *refuse*.
reddō, 3 v.a. reddidī, redditum, *give back*, *give up*, *render*, *repeat*.
redeō, 4 v.n. rediī, reditum, *return*.
redimītus, a, um, *wreathed*, *encircled*.
redimō, 3 v.a. redēmī, redemptum, *buy back*, *redeem*.
referō, v. irreg. rettulī, relātum, *bring back*, *give back*, *recall*, *repeat*, *relate*.
rēfert, v. impers. *it is important*, *it concerns*.
regiō, ōnis, f. *region*, *country*.
rēgius, a, um, *of a king*, *royal*.
regnō, 1 v.n. *reign*, *rule*.
regnum, ī, n. *kingdom*, *monarchy*, *rule*.
relegō, 3 v.a. *read again*.
relinquō, 3 v.a. relīquī, relictum, *leave*, *leave behind*.
reliquus, a, um, *left*, *remaining*.
remittō, 3 v.a. *send back*.
renuō, 3 v.a. and n. *shake the head*, *refuse*.
reperiō, 4 v.a. repperī, repertum, *find*, *discover*.
repetō, 3 v.a. *seek again*, *resume*, *go over again*.
repleō, 2 v.a. replēvī, replētum, *fill up*.
repōnō, 3 v.a. *replace*.
reportō, 1 v.a. *bring back*.
repraesentō, 1 v.a. *realise*, *represent*.
repuerascō, 3 v.n. *become a child again*.
rēs, reī, f. *thing*, *matter*, *business*, *property*, *advantage*, *reality*. **rēs pūblica**, *state*, *commonwealth*.

rescindō, 3 v.a. rescidī, rescissum, *tear open, annul.*
resistō, 3 v.n. restitī, *stop, resist.*
respondeō, 2 v.a. respondī, responsum, *answer.*
restō, 1 v.n. *remain.*
rēte, is, n. *net.*
reus, a, um, *accused*; subst. m. *defendant.*
revertō, 3 v.a. revertī, reversum, *turn back*; pass. **revertor**, *return.*
revocō, 1 v.a. *call back.*
revolvō, 3 v.a. *roll back, revolve.*
rex, rēgis, m. *king.*
rīdeō, 2 v.n. rīsī, rīsum, *laugh, smile.*
rīdiculus, a, um, *laughable.*
rīma, ae, f. *crack, chink.*
rīsus, ūs, m. *laugh, smile.*
rixa, ae, f. *brawl, strife.*
rogō, 1 v.a. *ask.*
ruber, bra, brum, *red.*
rumpō, 3 v.a. rūpī, ruptum, *break, burst.*
rursus, adv. *again.*
rusticātiō, ōnis, f. *country life.*

saccharum, ī, n. *sugar.*
sacer, cra, crum, *sacred, holy.*
sacerdōs, ōtis, m. *priest.*
sacrilegium, iī, n. *sacrilege.*
saeculum, ī, n. *age, century.*
saepe, adv. *often.*
salārium, iī, n. *salary, stipend.*
saltātiō, ōnis, f. *dancing.*
saltō, 1 v.n. *dance.*
salūs, ūtis, f. *health, safety.*
salūtō, 1 v.a. *greet, salute, take leave of.*
salveō, 2 v.n. *be well, be in good health*; imper. **salvē**, *hail!*
sanctus, a, um, *sacred, holy*; subst. *saint.*

sānē, adv. *c*
yes, it is
sānō, 1 v.a.
sānus, a, um
sapiens, enti
sapientia, ae
sapiō, 3 v.n. *h*
sapor, ōris,
sarcina, ae, f.
satietās, ā
weariness.
satis and sat
and adv. *e*
sufficiently
saucius, a, u
saxum, ī, n.
scaena, ae, f
scarabaeus,
scelerātus, a
famous.
scelus, eris,
schola, ae, f.
sciō, 4 v.a. *k*
scrībō, 3 v.a.
write.
scurra, ae, m
idler, buff
sē, **sēsē**, and
pron. *him*
sēcum, *by*
sēcessus, ūs
tirement.
secundum,
next to, ac
secus, adv. *o*
sed, conj. *bu*
sedeō, 2 v.n
sēdēs, is, f.
sēdō, 1 v.a.
sēdulō, adv.
ously.
semel, adv.
semper, adv
senectūs, tū
senescō, 3 v.
senex, senis
man.

sensim, adv. *just perceptibly, gradually.*
sensus, ūs, m. *feeling, habit of mind, sense.*
sententia, ae, f. *opinion, thought, wish.*
sentiō, 4 v.a. sensī, sensum, *feel, see.*
sepeliō, 4 v.a. *bury.*
sequor, 3 v.d. secūtus, *follow.*
seriēs (no gen.), f. *row, series.*
sēriō, adv. *seriously.*
sermō, ōnis, m. *conversation, discourse.*
servitūs, ūtis, f. *slavery.*
servō, 1 v.a. *save, keep.*
sevēritās, ātis, f. *sternness, strictness.*
sex, indecl. *six.*
sexāgintā, indecl. *sixty.*
sextārius, ī, m. *pint, bottle.*
sextus, a, um, *sixth.*
sī, conj. *if*; **sī quidem**, *since.*
sīc, adv. *so, thus.*
silvestris, e, *of forest, woody, wild.*
similis, e, *like.*
simul, adv. *at the same time, together*; **simul ac**, *as soon as.*
simulō, 1 v.a. *pretend.*
sine, prep. with abl. *without.*
singulāris, e, *singular, unique.*
singulī, ae, a, pl. *individuals, one each, single.*
sitīcula, ae, f. *little thirst.*
sīve, conj. *whether, or.*
socius, iī, m. *comrade, partner.*
sodālicium, iī, n. *companionship.*
sodālis, is, m. *comrade, crony.*
sōl, sōlis, m. *sun.*
solea, ae, f. *sole, shoe.*
soleō, 2 v.n. solitus, *be wont, be accustomed.*
solidus, a, um, *solid.*
sōlitūdō, inis, f. *solitude.*
sōlus, a, um, *alone, lonely.*
solvō, 3 v.a. solvī, solūtum, *loosen, break up, release, pay for.*
somnus, ī, m. *sleep.*
sonō, 1 v.a. and n. sonuī, sonitum, *sound, speak.*
sophistria, ae, f. *female sophist.*
sordidus, a, um, *dirty, sordid, mean.*
sors, sortis, f. *lot, share.*
sortior, 4 v.d. *draw lots.*
sortītiō, ōnis, f. *drawing of lots.*
spatiōsus, a, um, *roomy, spacious.*
spatium, iī, n. *space, room, course.*
speciēs (no gen.), f. *sight, appearance.*
spectāculum, ī, n. *show, spectacle.*
spectātor, ōris, m. *spectator.*
spērō, 1 v.a. and n. *hope, expect.*
spēs, eī, f. *hope.*
sphaera, ae, f. *globe, ball.*
spīritus, ūs, m. *breath, spirit.*
spīrō, 1 v.a. *breathe.*
spoliō, 1 v.a. *plunder, rob.*
sponsa, ae, f. *bride.*
sponsus, ī, m. *bridegroom.*
stabulārius, iī, m. *stableman.*
stabulum, ī, n. *stall, stable.*
statim, adv. *straightway, immediately.*
statuō, 3 v.a. *place, appoint.*
statūra, ae, f. *size, stature.*
status, ūs, m. *position, posture, condition.*
sternō, 3 v.a. strāvī, strātum, *stretch out, spread.*
stō, 1 v.n. stetī, statum, *stand, cost.*
stomachus, ī, *stomach, temper, displeasure.*

strēnuus, a, um, *active*, *vigorous*.
strepitus, ūs, m. *clatter*, *din*.
studeō, 2 v.a. *pursue*, *desire*, *study*.
studium, iī, n. *eagerness*, *study*, *pursuit*.
stultus, a, um, *foolish*.
suāvis, e, *sweet*, *pleasant*.
suāvitās, ātis, f. *sweetness*, *pleasure*.
suāviter, adv. *pleasantly*; comp. **suavius**.
sub, prep. with acc. *under*, *about*, *just before*, *just after*; with abl. *under*.
subdūcō, 3 v.a. *withdraw*, *cast up*, *reckon up*.
submoveō, 2 v.a. *remove*, *clear away*.
subtīlis, e, *fine*, *delicate*, *subtle*.
subtīlitās, ātis, f. *fineness*, *subtlety*.
suburbānus, a, um, *near the city*, *suburban*.
succēdō, 3 v.n. *come next*, *succeed*, *prosper*; impers. **succēdit**, *it prospers*.
succinō, 3 v.a. *sing to*, *chime in*.
sūdō, 1 v.n. *sweat*, *toil*.
suffrāgium, iī, n. *vote*, *suffrage*.
suillus, a, um, *of swine*, *of pork*.
sum, v.n. fuī, *be*, *exist*.
summa, ae, f. *chief thing*, *sum*, *amount*.
summus, a, um, *highest*.
sūmō, 3 v.a. sumpsī, sumptum, *take*.
supellex, supellectilis, f. *furniture*.
superī, ōrum, m.pl. *gods above*.
superō, 1 v.a. *surpass*.
supersum, v.n. *be left*, *remain*.
suppeditō, 1 v.a. *supply*.
suprā, adv. and prep. with acc. *above*.
surdus, a, um, *deaf*.
sūs, suis, m. and f. *pig*, *hog*, *sow*.
suscipiō, 3 v.a. suscēpī, susceptum, *undertake*.
suspendium, iī, n. *hanging*.
suspendō, 3 v.a. *hang*.
suspicor, 1 v.d. *suspect*, *surmise*.
sūtor, ōris, m. *shoemaker*, *cobbler*.
suus, a, um, *his own*.
syllaba, ae, f. *syllable*.

taberna, ae, f. *grub-shop*.
tabula, ae, f. *plank*, *chart*, *map*.
taceō, 2 v.n. *be silent*.
tacitē, adv. *silently*.
tacitus, a, um, *silent*.
taedet, v. impers. *it disgusts*, *it wearies*.
taedium, iī, n. *weariness*, *disgust*.
tālis, e, *such*, *of such kind*.
tālus, ī, m. *a die*.
tam, adv. *so*, *so much*.
tamen, adv. *yet*, *however*.
tamquam, adv. *just as*, *as if*.
tandem, adv. *at length*; in questions, *pray*, *I beg*.
tangō, 3 v.a. tetigī, tactum, *touch*, *affect*.
tantulus, a, um, *so little*; subst. **tantulum**, ī, n. *so little*.
tantum, adv. *so much*, *only*.
tantundem, adv. *just so much*, *just as much*.
tantus, a, um, *so great*; subst. **tantum**, ī, n. *so much*.
temperō, 1 v.a. and n. *abstain*, *mix*, *vary*.
tempestās, ātis, f. *storm*.

templum, ī, n. *temple*, *church*.
tempus, oris, n. *time*, *crisis*.
tendō, 3 v.a. and n. tetendī, tentum, *stretch*, *extend*, *aim*.
teneō, 2 v.a. *hold*, *grasp*, *understand*.
tener, era, erum, *tender*.
tenuis, e, *thin*, *slender*, *slight*, *poor*.
ter, adv. *thrice*.
tergum, ī, n. *back*.
terminō, 1 v.a. *bound*.
terra, ae, f. *earth*, *land*; pl. *world*.
tertius, a, um, *third*.
teruncius, iī, m. *farthing*.
testa, ae, f. *tile*, *shell*.
testūdō, inis, f. *tortoise*, *lyre*.
tībia, ae, f. *shin*, *leg*, *flute*.
timeō, 2 v.a. *fear*.
tollō, 3 v.a. sustulī, sublātum, *raise*, *take away*, *destroy*.
tondeō, 2 v.a. totondī, tonsum, *shear*, *crop*.
torqueō, 2 v.a. torsī, tortum, *twist*, *torture*.
torvus, a, um, *stern*, *grim*.
tot, indecl. *so many*.
totidem, indecl. *just as many*.
totiens, adv. *so often*, *so many times*.
tōtus, a, um, *whole*, *entire*.
tractātiō, ōnis, f. *handling*, *treatment*.
tractō, 1 v.a. *handle*, *treat*.
trādō, 3 v.a. trādidī, trāditum, *hand over*, *surrender*, *entrust*.
trahō, 3 v.a. traxī, tractum, *drag*, *draw*, *attract*.
tranquillitās, ātis, f. *calm*, *tranquillity*.
transigō, 3 v.a. transēgī, transactum, *settle*, *pass*.
transvolō, 1 v.a. *fly across*.
trēs, tria, *three*.
triclīnium, iī, n. *dining-room*.
trīgintā, indecl. *thirty*.
tristis, e, *mournful*, *gloomy*, *glum*.
triumphus, ī, m. *triumph*.
tū, tuī, *you*, *thou*; plur. vōs, vestrum or vestrī, *you*, *ye*; **tūmet**, *you yourself*.
tueor, 2 v.d. *gaze at*, *protect*, *preserve*.
tum and **tunc**, adv. *then*, *at that time*.
tumultus, ūs, m. *tumult*, *commotion*.
turba, ae, f. *crowd*.
turbulentus, a, um, *disturbed*, *turbulent*.
turgidus, a, um, *swollen*, *bulging*.
turris, is, f. *tower*.
tūtō, adv. *safely*; comp. **tūtius**, *more safely*.
tūtus, a, um, *safe*.
tuus, a, um, *your*, *thine*.
tyrannis, idis, f. *tyranny*, *despotism*.

ubi, adv. *where*, *when*.
ubīque, adv. *anywhere*, *everywhere*.
ullus, a, um, *any*.
ultrō, adv. *beyond*, *of one's own accord*, *unasked*.
umbra, ae, f. *shade*, *shadow*, *attendant*, *uninvited guest*.
unde, adv. *whence*, *from which*.
undique, adv. *on all sides*.
unquam, adv. *ever*.
ūnus, a, um, *one*, *alone*.
urbs, urbis, f. *city*.
usquam, adv. *anywhere*.
usque, adv. *right on*, *all the way to*.
ūsus, ūs, m. *use*, *advantage*, *experience*.
ut, conj. *in order that*, *so that*, *when*, *as*, *how*.
uter, tra, trum, *which of two*.

uterque, **utraque**, **utrumque**, *each of two*, *either*, *both*.
utinam, interj. *would that!*
ūtor, 3 v.d. ūsus, *use*, *enjoy*.
utrum, adv. *whether*.
uxor, ōris, f. *wife*.

vacō, 1 v.n. *be without*, *be free*, *have leisure*; impers. **vacat**, *there is leisure*.
vacuus, a, um, *empty*, *vacant*.
vāgiō, 4 v.n. *squall*.
valdē, adv. *strongly*, *greatly*.
valeō, 2 v.n. *be strong*, *be able*, *succeed*, *fare well*.
vānus, a, um, *empty*, *idle*, *vain*, *false*.
vapor, ōris, m. *steam*, *vapour*, *heat*.
vāpulō, 1 v.n. *be whipped*.
variō, 1 v.a. and n. *change*, *vary*, *alter*.
varius, a, um, *various*, *changeable*.
vehemens, entis, *vehement*, *violent*, *eager*.
vehementer, adv. *violently*, *vigorously*, *extremely*.
vehiculum, ī, n. *carriage*, *vehicle*.
vel, conj. and adv. *either*, *or*, *even*.
vellicō, 1 v.a. *pluck at*, *pinch*.
velut, adv. *even as*, *just as*.
vēnālis, e, *for sale*.
venātus, ūs, m. *hunting*.
venditiō, ōnis, f. *selling*, *sale*.
vendō, 3 v.a. vendidī, venditum, *sell*.
veneror, 1 v.d. *worship*, *revere*.
veniō, 4 v.n. vēnī, ventum, *come*.
vēnor, 1 v.d. *hunt*.
venter, tris, m. *belly*, *appetite*.
vēnum, ī, n. *sale*; phrase, **vēnō prōpōnō**, *put out for sale*.
verbum, ī, n. *word*; phrase, **verba dare**, *cheat*.
vērē, adv. *truly*.
vereor, 2 v.d. *respect*, *fear*.
vernō, 1 v.n. *enjoy the spring*, *be in spring*.
vērō, adv. *in truth*, *indeed*, *but*.
versō, 1 v.a. *turn over*, *think over*; dep. **versor**, *move*, *be engaged*, *live*.
vertō, 3 v.a. and n. vertī, versum, *turn*, *turn out*, *change*.
vērum, adv. *true*, *certainly*, *yes*, *but*.
vērus, a, um, *true*, *genuine*, *proper*; subst. **vērum**, **ī**, **n.** *truth*.
vescor, 3 v.d. *feed*, *eat*.
vesper, erī and eris, m. *evening*.
vespera, ae, f. *evening*.
vester, tra, trum, *your*.
vestīgium, iī, n. *footstep*, *mark*, *track*; phrase, **ē vestīgiō**, *on the spot*, *forthwith*.
vestis, is, f. *clothing*.
vestītus, ūs, m. *clothing*, *dress*.
vetō, 1 v.a. vetuī, vetitum, *forbid*.
vetus, eris, *ancient*, *old*, *aged*.
via, ae, f. *way*, *road*.
viāticum, ī, n. *provision for journey*, *journey-money*.
viātor, ōris, m. *traveller*.
vicissim, adv. *in turn*, *mutually*.
victor, ōris, m. *conqueror*.
victōria, ae, f. *victory*.
vīcus, ī, m. *street*, *village*, *town*.
videō, 2 v.a. vīdī, vīsum, *see*; pass. *seem*; impers. **vidētur**, *it seems good*.
vigilō, 1 v.n. *be awake*, *watch*.
vīgintī, indecl. *twenty*.

vīlis, e, *cheap*, *paltry*.
vīlitās, ātis, f. *cheapness*.
vincō, 3 v.a. vīcī, victum, *conquer*, *beat*.
vīnum, ī, n. *wine*.
vir, virī, m. *man*, *husband*.
virgō, inis, f. *virgin*, *maiden*.
viriditās, ātis, f. *greenness*, *verdure*.
virīlis, e, *manly*.
virtūs, ūtis, f. *manliness*, *courage*, *virtue*.
vīs, acc. vim, abl. vī, f. *strength*, *force*; pl. **vīrēs**, ium, *strength*.
vīsō, 3 v.a. vīsī, vīsum, *look at*, *go to see*, *visit*.
vīta, ae, f. *life*.
vitiōsus, a, um, *faulty*, *rotten*.
vitium, ī, n. *fault*, *blemish*, *vice*.
vītō, 1 v.a. *avoid*.
vitreus, a, um, *of glass*.
vīvō, 3 v.n. vixī, victum, *live*, *enjoy life*.
vīvus, a, um, *living*, *alive*.
vix, adv. *hardly*, *scarcely*.
vocō, 1 v.a. *call*, *summon*, *invite*.
volitō, 1 v.n. *fly about*.
volō, 1 v.n. *fly*.
volō, v. irreg. voluī, *wish*.
voluptās, ātis, f. *pleasure*.
vōtum, ī, n. *vow*, *prayer*.
vox, vōcis, f. *voice*, *word*, *saying*.
vulgāris, e, *common*, *ordinary*.
vulgō, adv. *commonly*, *generally*.
vulgus, ī, n. (rarely m.), *common people*.
vulnus, eris, n. *wound*, *blow*, *disaster*.
vultus, ūs, m. *countenance*, *look*, *expression*.

zōna, ae, f. *girdle*, *purse*.

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